

# INTERNATIONAL JOURNAL *of Religious Education*



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*February, 1944*



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February 1944

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# Brotherhood — is Imperative



## The breakdown in democracy

By Archibald MacLeish

Poet; Librarian of Congress; Director, U. S. Office of Facts and Figures

There was never a time when the maintenance of friendly relations between Christians and Jews was more important.

The significance of the recent attacks on Jewish boys in Boston and in other cities has been largely missed. These attacks are desperately serious not because they imply an organized anti-Semitic conspiracy—a planned and organized movement—but because they testify to the breakdown of the implicit, unstated, habitual self-restraints which make a democratic society workable. Free human beings, and free groups of human beings, do not live together in peace and mutual consideration because the laws say they must or because the police compel them.



They live together in peace and mutual consideration because they share common beliefs about the decencies of human behavior. These common beliefs, these habitual, unstated habits of thought, are the real bases of a free society—the air without which it cannot breathe.

The terrifying significance of the attacks on Jewish youngsters in certain cities is the indication they give that the force of these common beliefs, these habits of thought, has been weakened. American boys who share, as part of their natural inheritance of ideas, basic beliefs with regard to the decencies of human conduct, would not set out to bludgeon other American boys whose sole crime was that they belonged to a different race or a different religious faith. Before that sort of thing can happen, the basic democratic assumptions must have been questioned and discredited. And this must have happened in places where the opinions of boys are formed or modified. What is shocking in the attacks of youngsters on youngsters in America is the indication they give that efforts to destroy faith in the basic conceptions on which a democratic society rests have won terrible successes in the inner fabric of American life.

There is no question of the seriousness of the situation. But that situation calls for action, not for the defeatism about American racial problems which seems to have affected so many American minds. There is no justification whatever for defeatism. The solution of the racial

problem in a democracy is the acceptance of the fact that that problem has no “solution.” There is no surgical method by which the possibility of racial and religious friction can be eradicated. A free society is based precisely upon the assumption that men and women of different faiths and different races *will* live together in the full possession of their various rights. What that means is clear. What that means is that the potentiality of racial and religious friction will always exist. It will exist by hypothesis. The democratic solution—the only solution possible in a democratic society—the solution which makes a democratic society possible—is the solution which *accepts* these sources of possible friction and makes peace with them. Mutual toleration and consideration are the only conceivable answers. Toleration and consideration are not cures. They are not “solutions of the problem.” The “problem” will always exist as long as free societies exist. But toleration and consideration and mutual self-restraint offer the only means by which free men can live with the problem and with each other and still be free.

## The Church must be regenerated

By Will W. Alexander

Vice President, Julius Rosenwald Fund; Consultant to the War Manpower Commission

In the present world wide problem of race and color in civilization the church could be tremendously important. It has in the Christian conception of man an adequate philosophy. It has in its farflung organizations the framework of a mechanism. In the men of good will of all races and color who claim loyalty to the church's founder and who find deep satisfaction in the services of the church, it has the foundations on which to build a civilization free from race antagonism. It has the needed symbols and technics in its worship and ceremony, in its high days and rituals, to become quickly the institution which symbolizes, promotes and practices the unity of mankind in local situations and to the ends of the earth.

The church has done well in proclaiming universal brotherhood. It has done poorly in practicing brotherhood in its own affairs and in establishing brotherhood in local situations. If the church among white people is to keep Christianity, it must no longer be a church for white people alone, or practice or countenance the practice of those things which assume that men are inferior and superior simply because of race or color. To be a Christian church the church must be the church of all men who because they are sons of God are to be treated with dignity and welcomed





without embarrassment into the fullest human fellowship.

Millions of white people need to be delivered from the curse of racial fear, racial prejudice, and race contempt. This means a rearrangement of our moral values. Race prejudice is a deadly dangerous thing not only to society but to the individual who suffers from it. The church has not done its duty to its individual followers until their souls are purged of race prejudice and race fear which blur minds and blight vision. That those who suffer from these things are a menace to the world is attested by every grave, every maimed soldier, every devastated village and every broken home left by this present war.

If the church is to do anything effective about this situation it must become deadly in earnest. This is no incidental skirmish; it is a major battle for the safety and security of mankind. It is calling for the deepest consecration and the highest devotion. The world faces a crisis that would have been a challenge to the greatest leaders of the past. The church must be aroused about this *now* and face it with a daring that will match the importance and immediacy of the issue.

The church must help to produce men of all colors to whom color is an incident and character and intelligence the true test of all men. If the world is to be a friendly neighborhood and not an armed camp it must be made so by men of many racial groups. While some groups are in a position to render special service in this present situation no group or race can be exempted from heavy responsibility.

This situation cannot be met by creating new institutional mechanisms. It can only be met by the creation of a new spirit, by the acceptance of a new set of values, the inauguration of a new system of conduct within the church itself, that these in turn may permeate the life of mankind. This is a *spiritual* task in the highest sense of that word.



## The Church must regenerate society

By Eduard C. Lindeman

Professor of Social Philosophy at the New York School of Social Work, Columbia University

The great world religions will no doubt survive this war. But survival will not be enough. If religions are once more to claim the deeper loyalties of men, a new validation and a new program of action will be required.

Unhappily, this war has not unified our people. No sooner had the war begun than we were made aware of the existence of chronic and deep-seated issues which we could no

longer ignore nor postpone. Many of these issues are not, alas, modern in the sense that they derive from science, technology or industry. The most troublesome of all the tensions which contribute to our fears and disunities pertain to ancient diversities in culture, in race and in religion.



One might assume in the first instance that religion should serve as mediator and conciliator wherever men tend to divide and break the bonds of fellowship. But it happens that one of the major tensions of our age involves these very religions. How can religion be a mediator and at the same time a combatant? This is not an easy question and all who furnish easy answers seem to me to do more harm than good.

I have before me a statement of faith which states that the adherents of this particular religion possess a belief "which they firmly believe God has raised high above the storms and divisions, and controversies of the political arena." This represents one method for dealing with conflict, to rise above it in a halo of non-recognition. But I assume that the readers of this journal do not ask for this easy release from responsibility. I therefore turn to a sterner suggestion.

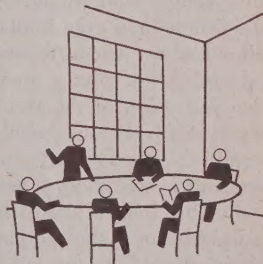
It seems to me that modern religious institutions, and this applies particularly to those religions which stem from Hebraic-Christian sources, will discover a genuine and redeeming function in this world of tensions, if, in the first place, they will clearly define the relations of dogma to human welfare. I do not ask the abandonment of dogma since such a request would ignore realities. I only ask that the part that dogma must play in the preservation and enrichment of human values should be understood and clearly stated. The significance of what men believe rests upon its results in human conduct and in the quality of the human relations which it effects.

In the next place, I ask for a reinvigoration of the teaching function. Preaching has a place, no doubt. I have long thought that its proper role might be celebration rather than exhortation, that is, an expression of good deeds done rather than a hope that they might be done.

In the third place, it seems to me that modern religions, if they hope to come to grips with the dynamic aspects of our age, will need to "square" the truths they teach with the truths of science. Otherwise they will automatically eliminate the chief personalities of dynamic influence.

Also, if the churches could become institutes for training in the arts of community service, they would soon discover that they had placed mediating personalities at the very centers of those tensions which now disturb and alarm us. Communities would then turn naturally and automatically to this leadership whenever a new situation latent with tension arose. Further, sound leadership emerges from democratic experience, and I therefore assume that it is the responsibility of religious institutions to furnish opportunities for an experience in democracy.

And, finally, I assume that no religious institution can hope to play a leading part in resolving the tensions and frictions of our time unless its members also form a friendship pattern. Our larger functional groups coerce us. The essence of freedom and the ultimate salvation of democracy depends upon small groups of friends meeting face to face, communicating without restraint, exchanging experiences, and affirming their eternal loyalties.





# ***Just when do I believe in man?***

**By Allan A. Hunter\***

**L**AST SEPTEMBER an article by Dean Benton of the Vanderbilt School of Religion appeared in this magazine, entitled, "I Believe in Man." Dr. Benton affirmed his faith in the dignity of man, the ability and need of man to grow, the worth of man, and the fact that man is a sinner who can be redeemed. With these articles of faith most of us—perhaps all of us—would agree. We could, however, accept them as statements of faith and still deny them in life. Or, we could demonstrate and complete our faith by putting them to work in life. *Just then* we would believe in man. Let us see how some other people have rounded out their faith in their attitudes and acts.

I have a friend in the south who is so sensitive to the need of Negroes that he reads the papers with a view to discovering where it is greatest. As a result he often visits them in prison. Once he got acquainted with a young fellow who had been sentenced to death for having killed a white man. My friend taught the offender to read and write and introduced him to the gospels and to Jesus.

The Negro became literally a new man—so much so, that the warden himself tried to get a reprieve, saying that this young man might, if allowed to live, do more for his people than even Booker T. Washington had done. The efforts of my friend to save the prisoner's life failed. The efforts of the young man, however, to make a practical demonstration of the resurrection power of Christ's spirit were strangely successful. Several other convicts, as a result of his commitment, became, in their own way, dedicated men. Before he died—and he died without fear, with what looked almost like joy—that young man started a light burning that no current coming through an electric chair was able to put out. He illustrated the positive truth of which Howard Thurman often reminds us: "Every man has something to say to me which will make of my life what it cannot be unless he says it." That southern friend really believed in man.

A thirteen year old boy went to a Quaker camp for two weeks in the mountains last summer with boys and girls of several other races. He had no repressed bitterness against the Negroes, Jews or Chinese at the camp, but he confessed later that he did at first feel embarrassed by the presence of a Mexican boy his own age. The two, however, soon became friends. Their friendship developed out of the perspiration and fun of building a mountain trail together, out of enduring the weevils in the beans and diving into the nearly ice-cold pool.

After camp was over, the boy was trying to understand why he had ever entertained bad feelings toward Mexicans in the first place. Then he recalled this experience, and as

he remembered, he was set free more than ever. He had not been able for years to bring it up into consciousness because of unacknowledged terror. When he was a sn boy a man who looked like a Mexican—judging from cartoons of Mexicans the boy had seen—jumped on him out of a dark alley, took his money and said, "If you tell anyone, I'll beat you up." Whatever the theoretical faith with which this boy went to camp, he there grew a sound faith that would never omit a practical application.

One of the greatest race reconcilers living today is Albert Schweitzer, organist-philosopher-physician from Alsace Lorraine, serving the Negroes in French Equatorial Africa. He is there largely because he believes that while individual Christians should atone for the harm the group has done to Negroes by leaving their comfort and going where Negroes suffer most and sharing with them the advantages of science and the Christian faith. We white people, he says, are Dives. The colored people of Africa are Lazarus. We have to have compassion on the suffering brother at our gate. His compassion is implemented in practical, homely ways. On the edge of the forest he has established a hospital. His skill has in it the best science of Europe; his touch has in it the love of Christ. In the early days he and his wife had to operate in an old chicken shed. The following experience indicates the quality of his good will. A negro stretched out on the table was shaking from the effects of the ether. "I have no pain," he kept repeating happily, "I have no pain." The surgeon took his hand and told him why he had come to Africa. As he talked to his patient, there came to him with an overwhelmingly fresh sense of meaning the words of his Master, "And all ye are brethren." Dr. Schweitzer declares that an easy conscience is an invention of the devil. The question with which life confronts us is, "What business have we to remain smug about our brother man whose glands paint his surface a different hue than our surface shows?" He has rounded out in attitude and act what all of us would affirm for faith in man.

The other day a Negro woman stepped on to a streetcar in our community so upset by the remarks and attitude of a white man who got on at the same time, that her spirit could easily have become a match lit and thrown into a tin of gasoline. The police had already warned us that a race riot might break out at any time—a conflagration perhaps as serious as that in Detroit which shocked the nation and which became a godsend for propagandists in Tokyo and Berlin. The situation on that streetcar looked almost hopeless, so a Negro observer later told me. Then a white woman left her seat and went over to the Negro woman, saying something like this: "Don't mind what that white man said. He doesn't know any better. You can tell by the way he acts that he hasn't been in this city long enough to learn. I know the conductor was rude to you. But he's been under a strain and maybe he's a little scared." In a few minutes the sense of indignation cooled down and a possible riot was prevented. Along with her other gifts this white woman had a strong and completed faith in human kind.

As always is the case, "faith without works is dead." In these and many other instances that could be cited we see *just when* it is that we believe in man.

\* Pastor, Mount Hollywood Congregational Church, Los Angeles, California.



# The world is taking note

Of instances of racial injustice  
in the United States

By T. T. Brumbaugh\*

LISTENERS AT RECEIVING STATIONS on both Atlantic and Pacific seaboard reported that shortly after Detroit's race riots of June 20-21 radio broadcasts were heard from both Germany and Japan passing on to auditors within their borders, and later to those outside to whom propaganda is beamed, exaggerated but essentially actual accounts of America's latest debauch of inter-racial strife.

Little is said in such reporting of the basic reasons for racial tensions in this country. In Germany, where no sympathy can be expressed for those of other than Nordic blood, the sordid stories of street fighting in American cities need not distinguish between colored and white skins to accomplish their purpose, the bare facts being evidence of disunity in the United States. But since Japan's propaganda serves a different clientele, the Japanese warlords lose no opportunity to exaggerate the distress suffered by Negroes and other more or less colored minorities in America. In less than twenty-four hours after the outbreaks of violence in Beaumont, Los Angeles, Detroit and Harlem, we are told, Japan was busy telling the Filipinos, Malaysians, Burmese and South Sea islanders how typical this was of America's attitude toward those of different color and culture and how clear it was that Asia could never expect any other treatment than this from the white, "Christian" and supposedly democratic powers.

And let it not be overlooked that Japan has many listeners to these pronouncements. Ever since the last war headquarters of Filipino, Burmese and Indian independence movements have been maintained in Tokyo and other centers of the world's life where the Japanese have been able to keep them alive. These all have meant much to Japan in her effort to establish her "co-prosperity sphere" throughout Asia. For, aside from America's none too avid enthusiasm for Philippine independence, there has been little evidence of the white man's desire to assist Asia

\*Executive Secretary, Detroit Council of Churches; formerly missionary of The Methodist Church in Japan.

†Excerpts from *American Unity and Asia*, by permission of the John Day Company, Inc., Copyright, 1942, by Pearl S. Buck.

to self-government and self-support. In such a situation, even the requirement that white and "colored" plasma be segregated in the Red Cross blood bank has been used against our own nation and our allies in what we regard as a war of liberation. And when publicity is given to the degree of racial discrimination practiced even in our Army, Navy and Marine Corps, to say nothing of how a colored soldier may be treated if he stands, sits or steps in the wrong place in certain parts of his homeland, its influence is enormous upon those throughout the world who are seeking emancipation from the repressions of the ages.

Of the effect of another manifestation of race prejudice we also need to be aware. I refer to the incalculable damage to our prestige as a democratic nation done by the internment of 120,000 people of Japanese blood several months after Pearl Harbor and without regard to their citizenship or proven loyalty to this country. The petitions of many Chinese and other minority groups in our midst that this wrong be righted has called attention to the mighty implications of this unfortunate and hysterical action. For thus again peoples and races of all the world were made conscious that when constitutional rights of any group can be so easily abridged and abrogated in America, the citizenship of all Americans rests on insecure support. Moreover, the protestations of a nation practicing such injustices that it is fighting for a better, a juster world can never again be taken altogether seriously by those who suffer such inequities.

All of which gives to our Christian emphasis upon human brotherhood greater relevance to today's world than ever before. In a sense more profound than even patriots insist, we are involved in a death struggle of the evil and repressive forces of life against those which would create a new moral order. And this conflict is reflected as clearly within our own souls as on battlefields.

Children of white, black, brown and yellow men display no racial prejudice, except as they have been influenced by adult sophistication. My own daughter, until she went to the American School in Japan, knew or felt little difference between herself and her Japanese playmates. Moreover, as any teacher will testify, except for occasional childish outbursts of greed and vanity, which if not indulged are quickly brought into perspective, young people of various backgrounds learn easily to behave as brothers and sisters.

The Christian Gospel of inter-racial and international unity is not only good religion; it is the only social philosophy which can resolve the difficulties confronting a world of great diversity shrunken suddenly to a small community of interdependence and inter-relationship. For it corresponds to the best in both human nature and history, and at the same time relies upon the resources of a fatherly God to help realize the Plan and Purpose which he himself has ordained from the foundation of the world.

*"The colored people," Japanese propaganda says over and over again in a thousand forms, 'have no hope of justice and equality from the white peoples because of their unalterable race prejudice against us.' . . . For specific proof the Japanese point to our treatment of our own colored people. . . . For once, Japanese propaganda is more than propaganda. Lies can be laughed off, but truth is a sober thing. Who can blame our colored allies if they have reservations toward us, if they doubt our intention for true democracy for them?"—*  
PEARL S. BUCK.†



# But it isn't so

By James M. Yard

## Fallacies of prejudice on race and religion

They Say	But the Facts Are
<b>About Jews</b>	
Jews control nearly all the newspapers in the country and have too much influence on public opinion.	The great newspaper chains—Scripps-Howard, Gannett, McCormick-Patterson, Hearst—are all owned and controlled by non-Jews. Quite as important, the great news distributing agencies—Associated Press, United Press, International News Service—are owned by non-Jews. The only Jewish-owned newspaper of any importance is the <i>New York Times</i> .
Washington is full of Jews who are trying to run the government.	A survey shows that of the governmental employees in Washington only four per cent (about the average for the country as a whole) are Jews. Many of these, however, are lawyers and are concentrated in bureaus frequented by business men. They serve in subordinate positions and have no more influence on governmental policies than other minor employees. The only Jews in the government who have real power are Treasury Morgenthau and Chief Justice Frankfurter.
Jews control the movies and the entertainment business; that is why so many shows are anti-Christian in character.	In the beginning of the movie industry when no one expected the movies to amount to much, and few cared to invest any money in them, the Jews did own most of the movies. At present, the movie industry is owned by the great Wall Street Banks, most of which are non-Jewish. Many of the most talented actors and producers are Jewish. There is no evidence that they are less religious than non-Jewish theatre people.
Jews are disagreeable as neighbors; they take advantage of people, cheat in business; are noisy and greedy.	Some Americans find immigrants disagreeable because their customs are strange. In this sense some Jews are disagreeable to people who cannot tolerate differences. Many friendly people have found Jews to be the best of neighbors. Some Jews cheat in business but so do some Christians. Not many of the men who go to prison for wrecking banks or malfeasance in public office are Jews. Some Jews are aggressive. Modern psychologists know that aggressiveness is the usual reaction to frustration. Jews for centuries have been oppressed and persecuted. The normal reaction to oppression is aggressiveness. When the pressure is removed, aggression subsides.
The Jews were the ones who crucified Jesus and said, "Let his blood be on us and on our children." That is justification for calling Jews "Christ killers."	The actual crucifixion was carried out by the Roman Government. Some Jews were hostile to Jesus. On the other hand, all his followers at the time of his crucifixion and for a long time thereafter were Jews. The early church was completely Jewish. The New Testament was written by Jews. To say that "The Jews" killed Jesus is untrue and unfair. Furthermore, to brand present-day Jews (two thousand years after the event) as "Christ killers," makes no sense. "Spiritually we are all Semites," is profoundly true. Our roots are in the old Testament and the Synagogue. Anti-Semitism in the modern world turns out in the end to be Anti-Christian.
The Jews control the money of the country.	The great fortunes of America are in the hands of non-Jews: Rockefeller, Mellon, DuPont, Morgan, Ford and many others. There are comparatively few Jews in the upper brackets. A few Jews own considerable wealth. The vast majority of Jews belong to the middle class or the poor.
<b>About Catholics</b>	
Catholics would like to get control of our government and have it run by the hierarchy here and ultimately by the Pope.	Most of the leading Catholics in America believe deeply in democracy and the rule of the majority. Many in high government positions are serving the nation with the utmost loyalty and devotion. They believe as deeply as do others in separation of church and state.
Catholics are trying to get control of the school systems, especially in our large cities. They put their own people in key positions and hire a predominantly large per cent of Catholics as teachers. That way they can spread their teachings to everybody.	In many large cities a large per cent of the population is Catholic. During the past fifty years the majority of immigrants have been Catholic. Young girls, the children of these immigrants, have found in the teaching profession a good way for advancement. Old stock Protestant girls have often spurned teaching. The natural result is that in large cities we find many Catholic teachers. On the other hand, normal school principals complain that it is almost impossible to place Catholic graduates in the smaller towns and cities, because Protestants are in control and evidently intend to remain in control.
Catholics are not bound to high moral standards; they feel they can do anything they want to and then confess it and it is all right.	Catholics are as thoroughly committed to high moral standards as any other Christian. No sincere Catholic believes that he can sin, confess it, and go on sinning some more. Modern psychology has taught us the great moral and spiritual value of the confessional, and many Protestant ministers now use it. It is well to remember that not all Protestants live up to their high moral professions. Christian standards are the same for all Christians whether Protestant Christians or Catholic Christians.
Catholics don't mix well with Protestants in social groups as they stick together and try to make the others feel left out.	That was more true in former years than at present, largely because many immigrants were Catholics and like all foreign groups tended, for the first generation or two, to remain apart from the general community. Furthermore, like the Jews, they have often been excluded from social clubs and organizations.

\* Director, Chicago Round Table of Christians and Jews.





In China there are Jews that look just like Chinese. In Abyssinia there are Jews that look like Abyssinians. In Turkey there are Jews that look like Turks. In England and in Germany there are many blond Jews. (Their faces are not alike.) Jews follow a religion, just as Mohammedans and Christians follow their religions.



Among the "International Quiz Kids" are names like Olmstead, Black, Wong, Jefferson, Ryan, Moreno, Frazanelli. Any one of them might be the smartest one of all in tonight's radio program. Race, or nationality, does not put a ceiling on intelligence.



Pictures courtesy Public Affairs Committee?

There is no such thing as a "born fighter." People often are vicious and cruel because they are taught that is the best way to get along. It is just as natural to be cooperative and gentle as it is to be bossy and overbearing. You can bring out either characteristic by the way you bring up a child. His race doesn't decide the matter.

They Say		But the Facts Are	
		About Negroes	
The Negroes are, after all, a primitive race; they have to be treated as children a while longer before they can compete on equal terms with white people.		All anthropologists would disagree. Some African tribes are primitive in their customs which only means that they have been outside the stream of modern civilization. American Negroes, most of whom have been here more than two hundred years, are not primitive. Many are ignorant, because they have been poor and lacked educational opportunities, as are many whites in the South. No race in the history of the world has made such progress along all lines as have the Negroes in the last seventy-five years in the United States, and this in spite of desperate handicaps. In many spheres—music, theatre, science—they are actually competing successfully with white people.	
When a few Negroes do make an outstanding record, it is because they have white blood in them.		Negroes with white blood (genes is a more accurate word than blood) often make an outstanding record largely because they have had unusual opportunities, educational and economic, often given them by white fathers. There is no evidence whatever that black skin means inferior mentality. Pigmentation of the skin has nothing whatever to do with intelligence or morality. If we will keep in mind one fact, we can clear up the question of color. The fact is that God made "Of one blood all nations to dwell on the face of the earth." He did not make white men first class and colored men second class. He made us brothers and therefore equal. That religious fact is also a scientific fact.	
Negroes are naturally irresponsible and inefficient; you just can't give them jobs in business and industry on an equality with white people.		Several hundred leaders of industry and labor unions can deny this charge. Since the war began, thousands of Negroes have been given responsible positions along all lines and have made good. George Washington Carver is only one example of a Negro scientist. Few of us have ever heard of Ernest Just who was at one time president of the American Zoological Society and one of America's greatest biologists. There are hundreds of Negro chemists rendering outstanding service; many others are excellent machinists and executives in important positions.	
If you allowed Negroes to associate socially with white people, it would mean a lot of intermarriage.		This statement is an unfair assumption that Negroes want to marry white people. Furthermore, the question infers that the matter of intermarriage is of primary concern. The question of first importance for Christians is that equality of opportunity prevails in such matters as schooling, housing and jobs. Because one desires amicable racial relations, it does not necessarily follow that he insists upon intermarriage.	
The paternal attitude which Southerners have toward Negroes is better than the indifference of the Northerners.		Paternalism is not the answer. All self-respecting Negroes resent it. Neither is indifference the answer. Moreover, many Southerners no longer treat Negroes in a paternal way.	

About Japanese

The Japanese made the destruction at Pearl Harbor possible through sabotage.		After thorough investigation by the Army, Navy and F. B. I., there has been found no evidence of Japanese sabotage at Pearl Harbor. On the contrary, Americans of Japanese ancestry, and their alien parents, were instrumental in defending against the attack—soldiers who sprang to arms and brought in the first prisoner; doctors and nurses who cared for the wounded, and thousands of loyal residents who participated actively in civilian defense.	
The Japanese are by nature tricky and cruel and so no one of them can be trusted.		Another generalization. Generalization is one of the favorite tricks of propagandists. Japanese on the whole are like any other human group; some are tricky and cruel, the majority are honest and kind. Kagawa is a Japanese, considered by many Americans to be a saint. That gives us no justification for saying that all Japanese are saints, nor does one tricky Japanese or one hundred, give us any reason to say that all Japanese are tricky and cannot be trusted. Human beings are much the same wherever they are found on the surface of the earth. Some are good and some are bad. The military dictators of Japan, their pawns and diplomatic tools, have given the impression of treachery and barbarity—characteristics of all nationalistic groups in any country.	



# A new day is coming

For the Negroes in the United States

By Ira DeA. Reid\*

**P**ERHAPS THE MOST SIGNIFICANT aspect of contemporary Negro-white relations is that the usual formula of race adjustment—that of going slow, taking the lesser part and hoping for the best in the long run—no longer works. The war has made everything different, including the goals of human relations between races, and the techniques for achieving these goals. Today, the Negro peoples are challenging democracy and American whites on four major areas of social activity where they are not receiving the fundamental recognitions which should be automatically granted citizens in this country: *personal liberties, civil liberties, constitutional liberties and public liberties*. In no one of these fields is the American Negro a full-fledged citizen of this country; in no one of them is he treated as an equal in the fraternity of human brotherhood.

## Negroes are denied fundamental liberties

These problems are not created by the war. They are problems that we have had with us for many years, and which we have refused to handle, or have dallied with for three quarters of a century. We have postponed or wished away action on them for so long that the discriminatory practices, encrusted with usage, seriously threaten and impair our national unity at a time of war. The Negro person is not respected in the United States so long as any public sanction or custom exists which permits his segregation or discrimination in public or private affairs. So long as his color is regarded as the badge of an inferior tribe by the representatives of our government and by "we," the people, just that long will there be unfriendly relations between the races. Negroes become disgusted, confused, and even aggressive when their person is publicly affronted by any act, official or personal, which labels them second-class or inferior.

*Civil liberties*, which have depended to a great extent upon the restraint of the executive and administrative agents of government, are neither fully exercised nor fully protected so far as the American Negro is concerned. In this respect the Negro is less free from arbitrary arrest and imprisonment without trial than any other American citizen.

*Constitutional liberties*—the liberties embodied in the Bill of Rights—are given a sickly compromise when they affect Negroes. There is, for example, a tendency to harness and hamstring the Negro press when it speaks out against the violation of these liberties.

*Public liberties*—the right to vote, the right to belong to a political party, the right to hold public office—are denied in one form or another in states where live more than two-

thirds of our Negro citizens. Time and again we have seen how persons are denied these rights and liberties simply because they are harnessed to the rear end of the team we call race-relations.

The crux of this democracy's problem in Negro-white relations, therefore, is its failure to make fully manifest these fundamental liberties. Everything we have been experiencing in race problems since 1939 is basically related to the abrogations of these rights and these privileges. There have been new labels applied to the current problems but the basic symptoms and causes are the same—Negroes are regarded and treated as unequals within the American democracy.

## Something is being done

If, then, the causes of this maladjustment of races in the United States have not changed, how does one account for the difference in the emphasis and impact of the racial situation upon the total national scene? The answer is to be found in the fact that the techniques and directions for effecting the adjustment of the races have been changed. These new directions and new techniques have brought about new alignments of the forces that are arrayed on either side of the racial adjustment fence. Negroes have stopped begging and pleading for a functional justice; they have begun working for it. Thus, the new race-relations activity represents not only *faith* in the possibility of a more equalitarian democracy but *works* directed toward achieving that end, as well.

### —by the Government

These works are not primarily racial, as have been so much of our earlier race relations activities. They are primarily social. In the wake of social reforms that have been effected in the United States since 1929, the cause of social justice to underprivileged and forgotten people has been advocated unceasingly. Directly and indirectly Negroes have benefitted. In this effort the Federal Government officially and unofficially has been most aggressive and has exercised more forthrightness therein than has any administration since the days of Civil War reconstruction. Yet, the President of the United States has been made singularly aware of pressures and influences actively opposed to this new direction in domestic affairs. Whether it be considered in matters affecting the programs of the departments of War or Navy, Labor or Justice, or, in the agencies handling public works, social security, manpower, housing or fair employment practices, our national government during the last twelve years has been more realistic in its handling of the basic factors underlying Negro-white adjustment than at any other time in its history.

### —by the labor movement

The labor movement, too, has been forced to recognize the existence of racial relations problems within its structure and its rank and file. The aggressive action of the CIO in challenging racial discrimination as it is practiced within and beyond the interests of the workers has had far-reaching effects in union membership and union activity. Not least affected by such action has been the AF of L which has officially voiced pious mouthings against discrimination on account of race, creed and color since 1902, but has done little to offset such discrimination. Certainly, the labor movement has not launched an all-out, nation-

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wide attack on racial inequalities in the United States, but it has opened one eye to their dangers.

#### —by the Negroes themselves

In an interview granted the Baltimore *Afro-American* the late Senator Warren Barbour of New Jersey complained that Negroes did not ally themselves with broad social movements, did not push for action on broad social issues that would yield them many more just rewards than the racial causes they fight. The Senator did not know that one of the reasons why Negroes have made such great strides in reaching the bottom rung of the democratic ladder has been their alliance with the aggressive movements for social reform. They have employed Washington lobbyists. They have pushed the poll tax fight. They have fought for federal aid to education. They have fought the anti-labor bills. Never before have Negro newspapers so aggressively pushed for social action as they have in the last five years.

Furthermore, there are few challenging social reform movements in the United States that do not include Negroes in their active memberships or governing bodies. The range of such movements is as broad as the issues involved—from the Communist piloted agencies to those engineered by the esoteric orders.

In the third place, Negroes have mobilized themselves and their agencies to work for the justice they seek. During the last war Negro agencies were young and inexperienced. Both the National Association for the Advancement of Colored People and the National Urban League were very young and inexperienced. W.E.B. DuBois, at that time editor of the *Crisis*, was impelled to urge Negroes to "Close Ranks" and strengthen themselves for the issues and campaigns which lay immediately ahead. The gains of Negroes in that war were feeble in comparison with those being secured during this struggle. Today Negro national organizations are strengthened by a quarter of a century of experience in social tactics. They can be heard more frequently and more effectively than ever before. They have audiences and influence. Twenty-five Negro organizations have combined in a will and an effort to work for the defeat of any political representative—from Congressman to President—who will seek to offset or sabotage any of the social gains Negroes have made or are making, during these times. This is no mere trumpery. Detroit, in July, witnessed the nearly successful effort of Negro voters to retire Mayor Jeffries as a reprimand for "mishandling" the riot situation.

Individually these organizations work along several fronts—labor organization, race relations, civil liberties, job opportunities, social work; collectively they work on one front, that best symbolized by the expression "There can be no compromise with justice." To Negro agencies alone may be attributed the initial pressures which resulted in the setting up in Washington federal agencies of two score or more advisors and consultants on minority problems. In the last war there were two such persons.

#### —by white people, North and South

Finally, white men and women as individuals have written, spoken and done more for the cause of normal human relations between the races than ever before. One has learned to expect an advocacy of justice from an Eleanor Roosevelt, a Pearl Buck, and a Wendell Willkie. One knows there is a change when a Lillian Smith in Georgia advocates an unequivocating justice in dealing with this problem, when a Virginius Dabney in Richmond editorially advocates the elimination of segregation in that state's transportation facilities. One knows that a new day is a-comin' when Negroes and whites can sit down in the South and plan to work together for their mutual good in ways heretofore regarded as unmentionable.



Atlanta University

There are hundreds of Negro chemists rendering outstanding service.

#### New techniques are being used

These new directions are accompanied by techniques that have not always been used. The courts have been called upon to safeguard rights and establish justice. They are doing so more creditably than ever before. The vote is becoming a more formidable weapon—and Negroes are using it in the North, and where they can in the South. The executive orders of the President, and federal sanctions have been employed. Negroes have planned to "March-on-Washington." They have lobbied in the best and worst American traditions. They have advocated non-violent non-cooperation. They have eaten crow and been fed ground glass, have been put off trains and busses, have sacrificed their economic security as teachers, and their military status as soldiers in an all-out effort to test the

legality and efficacy of laws and customs that brand them as unequals.

#### Action must come now

This then is the new day in Negro-white relations in the United States. It is a day of transition in which procrastination is not tolerated. To Negroes as a whole

(Continued on page 26)



One of the ten  
relocation centers.

Brethren Service  
Committee



# Our Japanese fellow citizens

By Galen M. Fisher\*

**O**UR NATION has bungled immigration on a continental scale. From Africa we invoked slavery and our chronic black-white enigma. From Europe we drew masses that gravitated into slums and boss-controlled colonies. From Asia we lured cheap laborers, denied them citizenship and treated their citizen children like enemy aliens.

The Japanese-White situation has always been affected by the relations between the two nations. When Japan fought Russia in 1904, all Americans applauded, and Japanese immigrants were well treated. But Japan's 21 Demands on China in 1915, her attempt to keep a foothold in Siberia in 1919, and her aggressions against China from 1931, all aroused American opposition and helped precipitate the anti-Japanese immigration clause enacted in 1924. Then during the 'twenties, certain American manufacturers, alarmed at the invasion of our markets by Japanese goods, secured high tariffs against her, and thereby abetted the anti-Japanese agitation on the West Coast.

It would, however, be unfair to lay the blame for the opposition to Japanese immigration solely on race-prejudiced white Americans, for part of it arose from such practices as the following by the immigrants themselves. Too many immigrants poured into this country from Japan between 1900 and 1910. Faced with ostracism by white neighbors, the Japanese formed "little Tokyos." The habit of Japanese men, women and children to work overtime and to corner trade through clannish organizations irked white competitors. The alien parents, being debarred from naturalization, evaded the law by placing title to land in their children's names. The Japanese settlers' birth-rate was alarmingly high, for a short period. (Of late, it has fallen to the general average.)

For such reasons, the agitation against the Japanese had some justification. But many who joined the hue and cry against them would have stopped short of the exclusion law and the excessive tariffs, if they had realized that these harsh acts enabled the Japanese militarists, after 1924, to crush the anti-military, pro-American groups in

Japan and to force their nation into war against both China and America. It is to the credit of many leading citizens on the West Coast that they stoutly opposed the adoption of the exclusion clause in 1924, and after its adoption, kept pressing for its amendment by placing Japan on the standard immigration quota. Finally, in 1931, they came within an ace of success, for Congress was prepared to adopt such an amendment during the winter session. But in September of '31 came the Japanese army's *coup d'etat* in Manchuria, and the amendment was tabled. Except for that turn of events, the "Japanese problem" on the Coast might have died out. Three tendencies pointed to that possible outcome: (1) the approaching preponderance of the American-born among the Japanese population; (2) the reputation won by the American-born in school work, in law observance, in public spirit, and in adherence to Christianity; (3) the reassertion on the Coast of the spirit of fair play and of faith in America's assimilative capacity.

Acutely as the Manchuria attack prejudiced many white Americans against their Japanese neighbors, that was as nothing to the blind rage aroused by the crime of the war-lords at Pearl Harbor. Self-serving politicians, farmers, businessmen and yellow journalists saw to it that this rage was not limited to the real criminals in Japan, but was turned against all residents of Japanese stock on the Coast.

It is unnecessary to dwell upon either the sorry story of the indiscriminate evacuation, or the crusade by "patriotic" organizations and legislators to nullify the constitutional rights of the evacuees, or the failure as yet to resettle most of the evacuee families with minor children.

On the credit side, hundreds of committees east of the Sierras have welcomed the settlers and found them thoroughly congenial. The War Relocation Authority, despite some mistakes, has executed a well-nigh impossible assignment with ability. The religious and liberal press, church and civic committees, and hundreds of ministers and educators, reinforced by the pronouncements of the President, Secretary Stimson, and former Ambassador Grew, have helped erase the blot from our national escutcheon. The people seem to be learning that the "Jap-haters" have deceived them. They have noted that no charge of subversive activity has been made against the 22,000 released evacuees; that 20,000 persons of Japanese ancestry, long resident in eastern and middle states, have not been evacuated and have nearly all been loyal to America; and also, that the 9,000 Japanese-Americans in the armed forces have won honors at home and at the front.

Some pertinent deductions are: 1. Perhaps no immigrants should be admitted for permanent residence, unless they are eligible to naturalization. 2. Christianization is a

(Continued on page 45)

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# Differ with mutual respect

By Robert A. Ashworth\*

**F**OR THE LAST DOZEN OR MORE YEARS there has been considerable progress in the movement toward understanding and cooperation among Protestants, Catholics and Jews. While this progress has not been notably retarded during wartime, it has hardly—as might have been hoped and expected—been speeded up.

## Jews and Protestants

The appalling treatment of Jews in Germany, Italy and occupied countries and the theories of racial superiority by which it has been justified have had two reactions in this country. On the one hand, we have not escaped here the infection of racial prejudice from overseas. By subtle propaganda our enemies have sought with some success to divide us and to enkindle every smoldering ember of inter-group suspicion and hostility. On the other hand, it has aroused men of good will to take stock of the sources of discord and injustice that threaten our national unity and to deal with them realistically. Scholars have restated and publicized the teaching of science as to race and race relations to counteract the vagaries and vaporings on which Nazism and Fascism have built. The spokesmen of religion, both Protestant and Catholic, have stated the teaching of Christianity on racial discrimination and persecution without equivocation.

Among Protestants it would be difficult to point to any communion, large or small, which has not within the last two years, gone officially on record, once or oftener, against anti-Semitism in all its subtle forms. That there is a clearer consciousness than ever before in the Christian Church in this country of the nature of the problem of anti-Semitism and of the urgent necessity of its solution few can doubt. It remains to put into operation the admirable principles that have been expressed by the churches in the attitudes and conduct of the Christian constituency. That this has its difficulties no one familiar with the history of group tensions in the United States will doubt. That will require a process of intelligent and persistent education on the part of Christian leaders.

The National Conference of Christians and Jews is making a contribution to that process by the continuous study which it is sponsoring of literature used in Protestant schools of religious education, to discover and secure the elimination of elements fostering prejudice against Jews. Similar studies of their own educational literature being made by Jews have a reciprocal purpose. But the educational process must be extended into all areas and to all ages. This is an urgent task of the Church in the years to come.

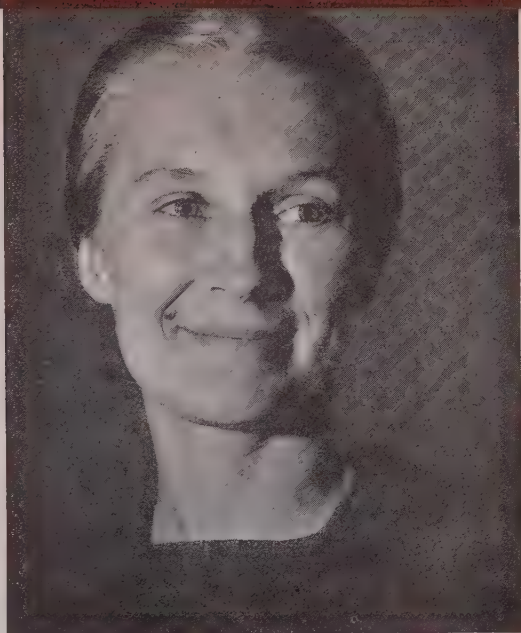
## Catholics and Protestants

Much the same conclusion might be reached with regard  
(Continued on page 45)

\*Editorial Secretary, National Conference of Christians and Jews; chairman, Brotherhood Week. New York City.

February, 1944

Old-stock  
Protestant  
American



Irish  
Catholic  
American



East-  
European  
Jewish  
American



Photographs  
by  
Libsohn  
for  
"Common  
Ground"



# Quotable paragraphs

The following selection of paragraphs will be useful in church bulletins and other printed or mimeographed materials used during Brotherhood Month. These paragraphs may be quoted without obtaining permission. The acknowledgments as given should be used.

"The idea of a superior race is not proved by scientific findings. Neither is there any pure race today; even in Scandinavia not fifty per cent of the population can be called pure Nordic. There is no German or French or Aryan Race. Germany is a nationality made up of members of the Nordic, Alpine and Mediterranean Races. Aryan refers to any person who speaks an Aryan or Indo-European language, but it has nothing to do with race. Hitler appears to be predominantly Alpine, which may account for his use of the term Aryan. The Jews are not a race; they are a religious and cultural group with a long tradition in common, but they have in their numbers members of the Mediterranean, Alpine and Nordic Races."

FAY-COOPER COLE

Race Prejudice in the First Century B.C.: "Do not obtain your slaves from Britain, because they are so stupid and so utterly incapable of being taught that they are not fit to form a part of the household of Athens."

CICERO TO ATTICUS

"Prejudice is emotion without mind; conviction is emotion with mind."

HAROLD W. RUOPP

"The Jewish problem is far less a 'racial' or genetic than a cultural one. The Jews are no more a distinct, sharply marked 'race' than are the Germans or the English. They are originally of mixed descent. During their dispersal they have interbred with the surrounding populations, so that a number of genes derived from immigrant Jews are scattered through the general population, and the Jewish communities have come to resemble the local population in many particulars."

JULIAN S. HUXLEY AND A. C. HADDON  
in *We Europeans*, Harper & Brothers, publishers

"Too many of us are ready to hold back democracy in the whole world because we are afraid of it in our home towns. How can we get these nervous, timid white people to stop being afraid of colored people? Only, I think, by making them really believe in the fact that it is not necessary for them to be afraid. Honest, just and equal treatments take the risk out of race relationships. Oppression, unfairness, intolerance make race relationships dynamite. If we want safety for white people, race discrimination against the colored will have to go."

PEARL BUCK in *The Church Woman*

"Ever since the beginning of this nation, the intention has been to make America safe for differences. George Washington said, 'To bigotry no sanction,' and James Madison said, 'All men are entitled to the full and free exercise of religion.' He certainly meant Christians of every denomination, and Jews, Moslems, Hindus, and all others. Thomas Jefferson meant the same opportunity to everybody when he said, 'All men are created equal.' That is a high standard they set for us to maintain. Quite a picture this, of a country where right from the start the basic idea was to be fair, to be neighborly, to judge a man for himself and not by the yardstick of creed, or class or race or origin. Think of it . . . just for himself, just for herself."

EVERETT R. CLINCHY

"If we were to select the most intelligent, imaginative, energetic and emotionally stable third of mankind, all races would be represented."

FRANZ BOAS in *Anthropology and Modern Life*

"Race prejudice is a disease that has spread through the body of humanity. We are all affected by it. Humanity is sick. Essential Christianity has taught and practiced that God is the Father of all, that all men are, therefore, brothers and must be so treated. In Jesus Christ there cannot be discriminations based upon race."

FEDERAL COUNCIL BULLETIN

"Terrible injustices have been and are being perpetrated against the Negroes in our country. They must be challenged and fought, not only because they outrage the Negroes but because they outrage human beings created by God. Wrongs of which American Jews are all too keenly aware must be overthrown, not only because they are wrongs to Jews but because they are wrongs to human beings. The unspeakable brutalities suffered by the Jews of Europe, and which cry to heaven, are crimes not only because they have been committed against Jews but because they have bestialized the human race."

OSCAR EDWARD MAURER in *The Pulpit*

"If civilized men expect to end prejudice—whether religious or racial—they will have to remedy major social abuses, in no way connected with religion or race, to the common advantage. Whatever reduces conflict, curtails irresponsible power, and allows people to obtain a decent livelihood will reduce race conflict. Nothing less will accomplish the task."

RUTH BENEDICT in *Race: Science and Politics*

"We cannot validly say that the skin color, hair form and other racial differences, of themselves and without reference to the attention paid to them, are of any consequence in human behavior. . . . We have no reason to conclude that the lips of Negroes are not as good instruments as other kinds of lips for speaking beautiful French or perfect English, as well as excellent Bantu. The brains of Chinese, African and North European are boxed in bony containers that differ somewhat in their characteristic shapes, but we have no real evidence that, on the average, the brains contained in the skulls of representatives of one of these racial groups are better organs for thinking than those occupying the skulls of representatives of the other groups."

ROBERT REDFIELD in *The Scientific Monthly*

*International Journal of Religious Education*



# Jews work for brotherhood

By Maurice N. Eisendrath\*

**G**OOD WILL ENDEAVOR is frequently motivated either by tolerance or fear: patronizing tolerance on the part of the majority and trembling fear on the part of the minority. For this reason it has frequently failed to prove an adequate antidote to the forces of ill will, especially in such a time as this when intolerance, bigotry, and actual persecution are so rife. Good will to be truly effective must be more profoundly motivated. It must derive from more positive aims and be based on more deeply rooted spiritual or religious conviction.

Jewish efforts toward good will may at times be predicated on sheer expediency, and surely in this dark hour for Israel almost every device that the Jew might seize upon to ameliorate his unprecedented plight can be easily condoned. Yet, despite this frank confession, I believe that it is no mere chauvinism on my part which urges me to point out that, in the main, the far-reaching program of fellowship and friendship which the Jews, of America particularly, have sought to advance has been inspired by the affirmative teachings of the Jewish faith.

"Sought to advance" I say advisedly for the simple reason that for some time past, many programs of good will have been all too unilateral in their nature: initiated by the minority groups and unrequited by sufficient reciprocal amenities on the part of the majority. This has been true despite the fact that in this latter desperate hour, in these few minutes before midnight when the fate of all men of good will, Christians as well as Jews, hangs precariously in the balance, the majority group has been galvanized into more heroic action.

Such lack of reciprocity has not halted the earnest effort of many Jewish groups to continue their many programs of friendship, motivated, I repeat, not by self-interest but prompted by the moral mandate of the whole of Jewish teaching. The first tenet of Jewish faith: the Fatherhood of God, and its inescapable corollary, the Brotherhood of all mankind, demands of every faithful Jew that his striving toward fellowship shall not stop at the threshold of the House of Israel. "Thou shalt love thy neighbor as thyself" does not refer merely to the neighbor within the Jewish fold as some detractors of Israel would have it. Even "if thine enemy be hungry, give him food to eat and if he be thirsty, give him water to drink" is the essence of Jewish ethics.

It is in consonance, then, with this spiritual heritage that Jews have been most active in every endeavor looking to the establishment of more brotherly relationships between man and man. They were active from the outset in the formation and development of the far-reaching program of the National Conference of Christians and Jews. They have helped to pioneer in the many concrete programs of fellowship which are leaving their imprint upon many a community where naught but ill will previously maintained.

\* Director the Union of American Hebrew Congregations, Cincinnati, Ohio.

Rabbis, especially of the Reform rabbinate were among the first to inaugurate those exchanges of pulpits which are today accepted, at least in more liberal circles, as a matter of course. This they frequently did at the cost of much criticism from those in the camps both of the minority and of the majority who failed to discern the practical application of their religious precepts. These exchanges of pulpits were a prelude to that tangible symbol of good will whereby so frequently priest and minister and rabbi stand side by side today espousing their common cause.

Joint Thanksgiving services wherein the congregations of church and synagogue have worshipped in fellowship together have probably been held more often—at least in earlier years—in the synagogue than in the church. Seminars and institutes for Christian ministers have been widely sponsored in order that the barriers of misunderstanding based on lack of knowledge might be removed. "To be a light unto the peoples" is the moral injunction



Rabbis frequently explain Jewish customs and beliefs to groups of Protestants.

which has inspired such gatherings of Christian and Jew, native and alien, white and colored.

Among youth groups and on university campuses, similar interfaith and intercultural forums and undertakings have been advanced by Jewish leaders. Nor has smug self-righteousness precluded a wholesome self-criticism in the Jewish approach to this field of endeavor. The Text Book Commission of the Synagogue Council of America, representing Reform, Conservative, and Orthodox religious orientations, has scrupulously examined those texts used in Jewish schools in the instruction of Jewish children and youth. Their purpose is to remove even those comparatively few passages that might conceivably be calculated to sow ill will, so that no Jewish child might grow up, despite all the horror and terror of this day, to be aught but a good neighbor to his fellow beings.

These are but a few sketchily enumerated indications of the activities which have frequently been initiated by Jewish organizations: synagogues, lodges, fraternal bodies, youth groups, seminars. They are undertaken by rabbis and laymen alike who see in the creation of a more genuine fellowship between each man and his brother not alone the sole answer to the diabolic and destructive paganism of our day but the fulfillment of that ancient dream when "each man will sit 'neath his own vine and fig-tree, there being none to make him afraid."



**T**HE MOVEMENT for creating good will among Catholics, Protestants and Jews goes forward on many fronts of both thought and action. This comprehensive program is discussed at a number of points in this issue of the *Journal*. The present article deals with only one of those phases; namely the references in the printed teaching materials of one group to either of the others. More specifically it deals with Catholic and Protestant materials.<sup>1</sup> Jewish leaders have made similar studies of their own materials<sup>2</sup> but their findings have not been included here.

Three types of text books indicate a popular tendency toward creating good will through such materials.

### Missionary education materials

The first group of curriculum materials comes from the Missionary Education Movement of the United States and Canada. The Protestant leaders engaged in this enterprise selected as the topic for home missions study for the current year for all age levels "The Church and America's Peoples." It is significant that a major section of Protestantism is devoting an entire year of its home missions study, which in turn will influence its entire religious education program, to the theme of inter-group relations in our American democracy.

Titles of some of the books will give an indication of their nature: *We Who Are America, Strong As the People, United We Grow, Living Together in Today's World, Creating Friendly Attitudes Through the Home, Brother-town, Strangers No Longer, and Together We Build America*.<sup>3</sup> The books are packed with excellent materials interpreting America, the meaning of democracy and the diverse nature of our people. They contain stories and information, songs, worship services, discussion questions, action projects and attitude tests.

Four of these books emphasize Christian-Jewish relations, although others also deal with the topic. These four volumes devote considerable sections and many shorter references to the Jewish people. In *Living Together in Today's World*, there is the "Parable of the Good Jew" written by teenage students, which is a modern version of the parable of the Good Samaritan. It is an excellent sample of what educators agree is the proper approach. *We Who Are America* contains a fairly lengthy interpretation of Jewish life which, although it contains a few minor flaws, is conducive to good will and understanding. *Strong As the People* is an interpretation of America that any group might use. A sample of its treatment of anti-Semitism is contained in this passage: "Plenty of Baptists or Lutherans or Presbyterians or members of any faith you want to name may be selfish or impolite or unpleasant or act in certain ways because they are frightened or feel insecure, but do you hear, 'That's a Baptist for you' or 'What could you expect from a Lutheran?' People do not say, 'She's a Methodist but she's nice.'"

*Together We Build America* is a picture-text study of ethnic groups comprising the nation. It does not compromise the Protestant convictions about conversion of Catholics and Jews to Protestantism, since lasting good

# What we teach about each other

## Brotherhood teachings in curriculum materials

will cannot be based on any compromise. The net result, however, of this book is a friendly interpretation leading to positive appreciation.

These materials will drive out, gradually, most of those which contain biased passages and replace those which failed to treat the subject in any way whatsoever. They are representative of the materials being produced by a large bloc of Protestant religious education writers. It is encouraging to know that they are the result of a basic viewpoint that largely pervades Protestant religious education and is evident increasingly in all materials for the church school and other agencies.

### Catholic materials

The second group of texts is the new series known as "Faith and Freedom" readers of the Catholic Commission on American Citizenship. This Commission, created in 1937 by the American hierarchy, includes both Protestants and Jews, as well as Catholics, on its governing bodies.

The readers are graded from kindergarten through the grades while other texts are projected for high school and college levels. Six of the "Faith and Freedom" readers have been completed and have been adopted by more than 3,500 parochial schools. Excellently written and beautifully printed in color, they will certainly receive universal acceptance. They have been widely acclaimed by non-Catholics as well as Catholics.

The completed volumes are named *This Is Our Home, This Is Our Family, These Are Our Friends, These Are Our Neighbors, This Is Our Town, This Is Our Land, These Are Our People and This Is Our Heritage*.

The readers contain Bible passages and are vigorously Catholic in nature. They conform to the Catholic premise that religion cannot be separated from the rest of education. Yet they call on many sources and are lively and interesting in style. Of chief interest here, however, is their method of dealing with other religious and cultural groups.

Two things stand out. First, the community in which the child lives is dealt with realistically, in that other religious groups are named and treated as normal parts of American neighborhoods. Second, tribute is paid to other religious groups in America in friendly fashion for their contributions to Catholics and to our common life. Numerous quotations could be made to document these two points, if there were space to do so. The following is a typical quotation: "Other foreign groups were the real Irish, the Scotch from Scotland, a good many French Protestants, some Swiss and a few Jews. Each of these groups brought to America its own customs and ways of living. Each brought its knowledge of many kinds of

<sup>1</sup> Sections 1 and 2 of this report are based on a study by Willard Johnson, Assistant to the President, National Conference of Christians and Jews.

<sup>2</sup> See article "Jews Teach Brotherhood," page 13, and report of study in "With Malice Toward None," published by The Synagogue Council of America.

<sup>3</sup> Published by Friendship Press, 156 Fifth Avenue, New York City. 60c in paper, \$1.00 in cloth.



work, its art, its music, its stories and tales, even its cooking. And so American life was richer than it would have been if the 'foreigners' had not come."

#### In Protestant church school materials

Church school materials of the Protestant denominations go out to the churches weekly, monthly and quarterly on an impressive scale. The views and attitudes expressed in these materials are an important factor in inter-faith and inter-racial relations. A comprehensive study of these materials so as to present a current over-all picture is not possible. However, there are a number of interesting indications to show that both the committees that select lesson outlines and those who edit and write articles based on them as well as other material are keenly alert to the necessity of creating good will through the printed page.

As to outlines, it is significant that the Improved Uniform Lessons—the most widely used lesson system—provides one quarter for 1944 on "Light from Christianity on Life Today," dealing with "Christian ways of solving social problems." One lesson deals with the race problems while others take up basic attitudes toward others through such topics as war and peace, international friendship, Christian attitudes in citizenship, industry, and fellowship with fellow Christians in all parts of the world. In 1945 the newly projected Uniform Series will again give one quarter to Christian relationships, including breaking down "barriers of race, nation, and class." Economic relations and world problems are dealt with from the standpoint of brotherhood. The treatment of these topics is certain to be sympathetic since most of the material on them is edited by the people who select the topics.

For the junior age, for example, one would find a five-page spread in a beautiful work and study book on "The Feast of Sukkoth Long Ago and Today," tying up the Old Testament with a neighboring synagogue by pictures of a group of Protestant church school children visiting the booth erected for the Sukkoth observance by Jewish neighbors. A list of seven questions about the Sukkoth, with blanks for two more, shows that some real study is expected. There is provision for a Committee of Investigation (evidently Juniors do not fear such a title) to find out if there are groups of foreign-born or refugees who need friendly help. Again an array of pictures and stories gives a sympathetic and informing interpretation of the problems and opportunities of Negroes.

A two-page presentation of the facts about the Jews presents a chance to fill out a resolution as to not calling Jews an unkind name, remembering the good things about Jews, and not believing ugly things about them, with pictures of Jewish boys working at their hobbies and of a group of men from the three faiths discussing their religion at a public meeting. There is a chance for juniors to fill in three things to do to show friendliness to people of other races, ending with the strong preachment, "You must really do the things that you list."

For intermediates one quarterly has a chart of almost a full page giving a chance to check how pupils would act towards people of eleven groups including Negroes, Japanese and Jews. The items to check include how you would feel about admitting persons of these groups to the country, allowing them to live next door to you, to go to your school, join your church, accepting them as your friends, inviting them to your home. In the same quarterly



Alexander Alland  
Young children evidence no race prejudice until they learn it from others.

is a large picture and explanatory matter aimed at creating good will. (It would not hurt readers of this page to check themselves on these points to see what kind of neighbors they are.) In a discussion of what it means to be a good neighbor, a list of ten provocative questions contains this one: "Do I sincerely believe that all individuals are important in the sight of God, or can I lightly ignore a class or race as being inferior to me or of no consequence?" In another quarterly in a list of ten items to check, dealing with being a good neighbor, three deal with making friends of people from other racial or national groups, studying their life and history, and listening to radio programs giving good points about them. Again, this question: "What would keeping the law of love mean for discrimination practiced against Negroes on railroad trains, restaurants and other public places?"

The senior pupils of one large denomination—in a lesson on "Other Faces We Meet" in a unit on "Applying Christianity to Life" are told that "studies have revealed that the range of intelligence and achievement is as wide among Negro youth as among whites."

"Imagine yourself," says a quarterly to the young people of one of the large denominations, "a native of China or India, reading a newspaper account of a lynching in the United States. What would be your comment on the state of religion in this country?" A later issue of the same publication asks what the statement of a United States Supreme Court Justice that "sick democracies blame their ills on minority scapegoats" has to do with the rising tide of hatred to the Jews in this country.

The contribution of the Sunday school papers to the creation of good will among children and young people is outstanding. In illustrated feature articles, short and continued stories, plays, poetry, biographical sketches and

(Continued on page 26)



# We teach and practice brotherhood

**Typical stories of what Protestants are doing locally—in Sunday schools, young people's groups, local churches, city councils, weekday schools and vacation schools—to put the ideals of brotherhood into practice in relations with Negroes, Jews, Catholics, and Japanese.**

## Sharing with Jewish refugees

THE CHURCH SCHOOL CLASSES of the Bryn Mawr Community Church in Chicago gave their Thanksgiving offering in 1943 to the relief of Jewish refugee children in Europe. The money was given through the Youth Aliyah, an organization which is helping to take Jewish orphans from the various occupied countries of Europe and settle them in Palestine.

This offering was particularly appropriate as it followed courses in several departments on Bible lands and people and in others on world friendship. Mimeographed letters explaining the occasion and purpose of the contribution were sent by the religious education directors to all faculty members, and parents, and a statement was prepared for presentation to the departments. Special envelopes were provided for the offering, which amounted to \$100.

As a result of local publicity given this activity the children in the fourth grades through high school of the Flossmoor Community Church gave their entire Christmas offering, \$25.98, to the same cause. This was a much higher offering than in previous years and grew out of interest stimulated through a special educative process.

## A party for Negro friends

IT BEGAN EARLY in November, with an invitation to the deaconess in charge of Bethlehem House—a community house for Negroes—to visit their Sunday school.<sup>1</sup> The older primaries wrote the letter of invitation, but all the primaries and juniors joined in it and discussed questions they wanted to ask the deaconess.

When she came the deaconess showed the children some of the things the boys and girls of Bethlehem House had made, and told of their need for supplies. Later the juniors made a Thanksgiving offering of these supplies for Bethlehem House, while the primaries sent the deaconess a basket of fruit. A committee from each department delivered the gifts and invited the children to a Christmas party. This invitation was cordially accepted.

All the boys and girls helped get ready for the party and were on hand early on the appointed day, to decorate the tree, place the gifts, and get the refreshments. When the guests arrived all the children joined in singing Christmas songs, and both groups participated in the program. In the happy playtime which followed the visitors were always given first place and there was good fun and fellowship.

<sup>1</sup> Reported by Ilva Hart in *Child Guidance in Christian Living*.

Afterward one of the junior boys said, "I had more fun at that party than at any I've ever been to." One of the smallest primary girls in her prayer that night said, "Thank you, God, for the eats, thank you for the gifts, and thank you for the children."

## Young people learn the facts

A YOUNG PEOPLE'S GROUP in a Presbyterian church in Connecticut was discussing its prejudices. Are Catholics loyal Americans? Do they worship idols? Do Catholic young people marry Protestants to win them to Catholicism? Do Jews control most of the wealth? Are they over-aggressive? The discussion produced more heat than light. Prejudices were out on a field day. Then someone exclaimed, "I would like to know what Catholics and Jews think of us."

Well, someone asked, why not find out? How about inviting a priest and a rabbi to share their respective beliefs, and tell us how their groups react to Protestants? Better still, why not visit a Catholic Church for mass, and a Jewish synagogue for Friday evening worship? Some of the group were surprised when one of the city's leading rabbis and a very able young priest readily agreed to cooperate.

Those who had been doubtful were even more surprised that both the priest and the rabbi graciously explained the way in which their people had worshipped and pointed out the interesting architectural features of their houses of worship. The rabbi with much pride showed them the scrolls of Scripture and explained how they were prepared. The priest taught them something of the use of the Missal.

The first visitor was the priest. His frank responses, radiant good will, and abundant good humor completely disarmed the young people's prejudices. Pointed questions met honest answers. "No, Catholics do not worship idols." "No, they do not believe that only Catholics will get to heaven." "You misinterpret—" "You misunderstand—" "You are unjust when you say Catholics are not loyal to this country. They have proved themselves to be."

The good rabbi was full of wit and learning, human and down to earth. "Yes, there are three groups in modern Judaism—orthodox, conservative and liberal." Do Jews always stick together? "You don't know us!" Are there no poor Jews? "You don't know the facts." "There are bad Jews, just as there are scoundrels among Catholics and Protestants." "Your prejudices compel us to work harder to succeed."

It was a rich experience. All the young people and



their leader learned much. Prejudices are stubborn things and some remained, but they were mellowed with doubt. "Why didn't we do this long ago?" best summarized the group's reaction.

## Passover in a Congregational church

THE MEMBERS of the Warren Avenue Congregational Church and of the neighboring Washington Boulevard Temple, in Chicago, had long been on friendly relations. The rabbis and pastor had exchanged pulpits and the congregations had visited each other's services. But the Rev. Charles C. Hoskinson decided there had been too much talk about "brotherhood" and not enough emotional sharing of a common heritage. It was therefore decided to invite the members of the Temple congregation to come to the church for a Passover service a couple of weeks before the official date. The invitation was welcomed and reservations had to be turned down after the capacity of the dining room, 165, had been reached.

The Jewish women came to the church and helped the Congregational women prepare the dinner. This consisted of a regular menu, plus the ceremonial foods, which included lamb, the matzoth loaf (unleavened bread) bitter herbs, haroses, salt water, and wine (grape juice).

The members of the two groups were scattered at the tables and got better acquainted with each other. The regular Passover service was conducted throughout the meal by the visiting rabbis. The bread was broken and a part hidden, the herbs dipped in salt water and eaten, praises and responses recited, each part being carefully explained. Several of the Congregational children substituted for the "youngest person" and asked the ceremonial questions which brought out full explanations of the meaning of the Passover and the history connected with it. One of the rabbis, a German refugee, spoke feelingly of the fact that the Passover is the symbol of the birth of freedom to the Jews. Interest was maintained throughout by the question and answer style. The high point of the service was reached with the responsive reading, in which all took part, telling of the things that God had done and exclaiming over and over, "This would have been enough!"

At the close of the service Mr. Hoskinson read passages from the New Testament, concerning the Last Supper, and showing how the communion service of the Christian churches is an outgrowth of the Passover supper.

This program was found most rewarding for all present. The Jewish people found that they understood the service better because of the full explanations, and the Christians felt that they had entered into a part of their rightful heritage.

## A young people's council gets things started

THIS IS THE STORY of what the Kingsport, Tennessee, Christian Youth Association did in the field of race relations, as told by its president, Miss Gay Campbell.

"About six years ago, the young people here became interested in uniting themselves in Christian fellowship and working interdenominationally. One of the most acute problems seemed to be in the field of race relations. The



A rabbi explains the meaning of the pesah (roasted shankbone of lamb) to Congregational children at a Passover service. Men standing: Rev. Charles C. Hoskinson of the Warren Avenue Congregational Church, and Rabbis Gunther Plaut and Samuel Schwartz of the Washington Boulevard Temple, Chicago.

first project was a survey to discover just what the situation was with reference to the Negroes, who make up a comparatively small percentage of the population of Kingsport. The results of the survey were astounding. The facts about high rent, poor houses, and so on, were presented to a group of business officials who immediately set about making inquiries of their own. We now have a very good government low-rent housing project for the Negro people. We like to think we started something.

"Another appalling fact brought out in the survey was that many small children were having to go to school with older brothers and sisters or stay locked in houses while their parents were working. The Association set about to remedy this situation by starting a Day Nursery for these children. This nursery has been run very effectively for the past six years with financial aid coming from various organizations. Working on this board was the first opportunity many of us had had to work with people of another race. Very recently the school board has taken over the operation of this nursery.

"Other facts brought out in our original survey showed that the Negroes had very few recreational facilities. There was only one movie open to them, and they were not allowed to use the Public Library. However, when the Library Board was consulted, they readily agreed to start a library for the Negroes in their high school. We discovered that many of the men's and women's civic clubs were interested in seeing that the large number of people coming into town to work in the huge war plant had something to do in their spare time. A City Recreation Department was set up with a full-time director in charge of playgrounds where instructors are available to teach almost any kind of game. There is one playground for Negroes and one for white people.

"Our most recent project has been raising a scholarship loan fund to be used by a Negro theological student. Our first appeal met with gratifying response and our goal of \$200 was exceeded by \$50. The money came from both white and Negro friends.

"We have been able to accomplish these things by working together, mostly as an Association of white young





Alexander Alland

The scrolls of the Law in a Synagogue ark.

people, but we are still hoping and praying that race prejudice will be broken down enough soon so that we may work inter-racially on bigger and better projects."

## Weekday classes learn about other faiths

**E**VEN WEEKDAY CLASSES in religious education, held during the school day in the public school buildings, can have experience with people of other faiths. Mrs. Philip C. Landers of Oak Park, Illinois, Weekday Schools, has had several interesting activities of this kind with her seventh and eighth grade classes.

Several times her classes on the Life of Christ have met on Saturday morning and visited a Bar Mitzvah service held at the synagogue for a Jewish boy who has just reached thirteen years of age. Usually it is one of their schoolmates for whom the service is held. Before this his parents have been responsible for his behavior, but now he assumes responsibility for himself. The boy Jesus went through much the same service on his trip to Jerusalem. The Protestant boys and girls are always invited to sit with the congregation, which may be only a hundred or so or may fill the synagogue, according to the family involved. The boys must have their heads covered, but if they have not brought hats, skull caps are provided.

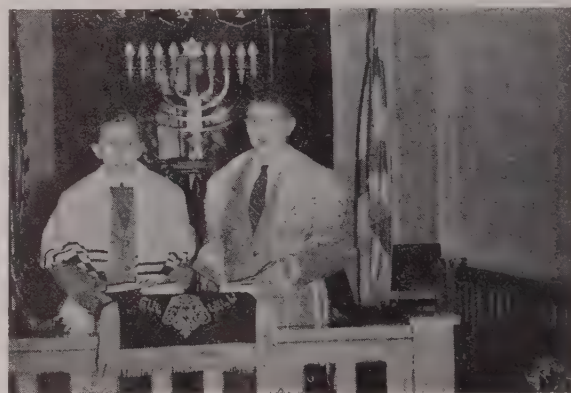
They listen as their friend reads in Hebrew which he has learned in his own Sabbath school, and as he gives a little talk about how much this occasion means to him and how he hopes to live up to the responsibility entrusted to him. They listen, too, as the pleasant young Rabbi gives a charge to the boy, and feel that his talk might just as well apply to themselves. After the service there is a buffet luncheon in honor of the boy whose birthday it is, and to this the visiting boys and girls are invited and made to feel they are among friends.

Last year, in connection with a course on the church, the seventh and eighth grade classes were dismissed from school for the afternoon session and went on a Church Pilgrimage. They first visited the synagogue, where the Rabbi talked to them for forty-five or fifty minutes. Then they visited a Congregational church of a typical New

England style, the Church of the Unity, designed by Frank Lloyd Wright, a large church of Gothic design, and a high church Episcopalian sanctuary. At each place the minister in charge made it a point to be on hand to welcome the hundred or more boys and girls and to explain the symbolism of the architecture of the church and the major tenets of his faith.

## A city welcomes American-Japanese

**A** YEAR AGO Peoria, Illinois, a city of over 100,000 had no residents of Japanese ancestry. By December 1943 it had sixty-seven. They were working in the St. Frances Hospital as student-nurses, orderlies, nurses' aids, and odd-job men. Others were employed in a jewelry store, an optical shop, a chain grocery store, a florist shop, at a nursery, at the Y.W.C.A., in a church as secretary, as dental laboratory technicians, and as mechanics. One works for a national



Jewish boys demonstrate use of prayer shawls and books.

magazine, several attend Bradley College, and others work in homes. They have been accepted by the older residents and especially welcomed by the young people. They go to the churches, are invited into homes, speak at meetings, and make their contributions in various ways as valued citizens.

How did this come about, that so many American Japanese were received without friction into a mid-western town? The story is told below in diary form by one of the members of the Peoria Resettlement Committee, Mrs. Susannah Crowe:

*November 1942.* It started, really, back in September when some of us heard Dr. Dawber talk about Japanese relocation. We have been learning some of the facts and talking about them among our friends. Today the Peoria Council of Church Women voted to establish a committee for the resettlement of American-Japanese in our community. We are asking the Y.W.C.A., the Y.M.C.A. and other organizations to join with us.

*December 1942.* Many folks hearing about our Committee have been telephoning our chairman to ask if we could get maids for them from among the Japanese. To all we say the same thing, "You must offer a wage in keeping with what WRA (the War Relocation Authority) approves as acceptable." We do have several offers which we have forwarded.





Many American-Japanese girls have taken positions as secretaries.

*January 1943.* Wonder of wonders—the luncheon meeting was a great success. Mr. George Rundquist, secretary of the Committee on Resettlement of Japanese Americans, in New York, was here and spoke. We had invited leading business executives, personnel men, the secretaries of the Merchants and Manufacturers Association, the Chamber of Commerce, two or three leading ministers, and a representative of the Catholic church to hear him. It was news to all of them that we had a committee for the resettlement of Japanese in Peoria; news too that we had several job offers already. Father Farrell said, "We'll take ten at St. Frances Hospital. Put us down for that number now even if this is something we hadn't heard of before."

Three of us went with Mr. Rundquist to Chicago to talk with the WRA executives. We were proud to report that Peoria already had job offers for eighteen people. But what a lot of red tape seems to be necessary before we can get the Nisei out of camp to take the jobs!

*March 1943.* Well, the first Nisei arrived at St. Frances—a girl to be telephone operator and three boys to work about the hospital. We had them out to dinner tonight and one of the fine, cultured young men said, "But we colored folks have always been segregated by Americans." What a shock it gave us to hear him speak of himself as colored! We must see to it that there is no segregation of Nisei in Peoria.

*April 1943.* Two of the girls arrived today and we've been apartment hunting with them. We have had only two people refuse to let American-Japanese live in their homes. It does help to have respected Peoria citizens go with them to show that we are backing the coming of these young people.

*April, Sunday evening.* We gave a tea today for the twenty Nisei here, to meet the members of our Resettlement Committee and their wives and husbands. Even some of the members of the committee were surprised to find them just like any other American young people of the same age.

*June 1943.* So many are coming now we decided today to have a sub-committee notify the ministers of the church preference of new American-Japanese residents. Our second family is taking the home of one of our ministers for the summer while his own family is out of town. Already the neighbors have called on them and the children in the neighborhood have become good friends.

*February, 1944*

Today I discovered how it happened that the children of one of the schools were so nice to Dickie when he entered grade school from a Relocation Camp just two weeks before school closed. One of the Jewish mothers took it upon herself to call all the other mothers in that grade of the school, to explain that she had met Dickie's mother, what a nice family they were, and that she hoped the mothers would ask their children to be kind to Dick.

One of the older married Nisei women went to the Adult Conference as one of the delegates from the Peoria Council of Church Women. She says it was the richest experience she has ever had. Ours was certainly an inter-racial delegation: an American-Japanese, a Negro and two white women. It is good to hear her speak of "our church." We are not segregating in Peoria!

*September 1943.* The American-Japanese as well as our Speakers Group have been bombarded with invitations to



Reports from several cities tell of friendly relations between American-Japanese and other young people.

speak before various church groups of the city. And many times this month after a group has heard a talk or listened to a round table discussion, job offers have come into our WRA district office.

It seems that making a friend of an American-Japanese is almost a fad here. So many people call to say they would like to invite one out to dinner. Our Resettlement Committee tries to make the selection of guests on the basis of common interests and tastes and it seems to work well. The invitation goes direct from the hostess.

*November 1943.* It took some work, but the Committee on the Christian Family of the Council of Church Women took responsibility for seeing that church homes were opened to all of our American-Japanese for Thanksgiving dinner. Everyone was a guest at some home. And the hosts followed this up by writing letters to the parents, still in camp, telling them of the visit of their son or daughter.

*December 1943.* The Council has a going-away-party today, when all the gifts which had been brought by the various churches for the Relocation Camps were packed. I don't know how many gifts we would have had, if we had not limited the number each church could send! One of the boxes went to Tule Lake, "so that the folks there would know that we wanted to be friendly even though





Children of several races and classes worked together happily in this Des Moines vacation school.

some of the older people had requested repatriation."

*Later in December.* One of our Nisei has just been given a scholarship by the church she works for here, so that she will start to college next week. The scholarship has been awarded to her for two years, beginning in January.

## The racial dynamite didn't explode!

**A**LL THE AUTHORITIES advised against it. Experience had shown that you could not mix the children of the upper-middle class with the children of the rooming house district. And the race question was so explosive one would hardly dare invite the Negro children or the children of the Japanese families that live near this downtown church.

In spite of these forebodings [writes L. K. Bishop], the staff of Central Church of Christ, Des Moines, Iowa decided to have a vacation church school to which all children of the church and the neighborhood would be invited without regard to class and race distinction. The faculty was willing to enter into such a project.

Virgil Border, our educational director, decided first to obtain the cooperation of the parents in the rooming house district. The public school teachers then told him that the parents did not make the decisions for the children of this section; the children, no matter how small, did what they wanted to do, went where they pleased. Thereupon Mr. Border went directly to the six, seven and eight-year-old children in the public schools near the church. Because our schools are open to all races, he issued his invitation to the Negroes, Caucasians and Orientals alike.

It was with some anxiety and misgiving that the faculty and the director awaited the first morning of enrollment. No one could predict whether there would be two children or a hundred. No one could guess whether the Negro children would feel that the white church would actually be open to them. Certainly there was no way of estimating the confidence that the Japanese family of the community had toward this great downtown church.

They were therefore delighted when fifty children put in their appearance. Some of them were from the children's home near the church—children who had been deserted by their parents. There were a half-dozen Negro children who came with every confidence and freedom, expecting a great adventure. And there was one Japanese girl who for all intent and purposes recognized no difference in

herself and the other children. Yes, and much to our own amazement, there was a goodly representation from the homes of our own church families, many of them living in the better residential districts of the remote section of our city.

For two weeks these children worked together, studied together, played together, and worshipped together. They visited a Jewish synagogue and heard a rabbi explain the symbolism and worship of the Jewish people. They learned of the customs, traditions, and culture in the land and time of Jesus.

The dynamite that was supposedly packed in such an inter-racial experiment never exploded. The race tensions and prejudices that were supposed to have been planted in these children's minds because of the war, never came to the surface. The class distinction that adults had feared were never evidenced, as the privileged and under-privileged played and lived together.

Perhaps there will come a day when adult communities are as willing to practice Christian brotherhood and democratic social relations as their unbiased children.

## They all mix in vacation school

Frances Dunlap Heron tells this story in her own way:

Four-year-old Charles, whose parents are Catholics, returned home from the opening Monday session of vacation church school. "I went to the Catholic church yesterday," he said, puzzled, "and to the community church today. Where do I go tomorrow?" In laughingly relating the anecdote, Charles' mother reflected the good will with which 151 children of Protestant, Catholic and Jewish backgrounds participated last summer in the first vacation church school conducted by the Flossmoor, Illinois, Community Church. Protestants were, of course, in the large majority.

Anticipating the heterogeneous enrollment, the staff chose courses that would present the religious ideal of life without sectarian emphasis. Christian Scientist, Episcopalian, Jew and Catholic could all bow in reverence before Abraham, that friend of God. All could feel the magnanimity of Jesus conversing about God with a woman of the hated Samaritans.

Downtown a Catholic father gladly purchased a sack of modeling clay for the school one day. He explained, "My little girl is having a fine time there. That minister of yours is all right. We don't play on the same team, but I'm for him."

At the modeling table, her nimble fingers exciting admiration, a dark-eyed, sleek-haired little girl of Japanese parentage added an inter-racial touch. She was a stranger even to the director in whose home she was a guest for the two weeks, but Grace, with her neatness, her perseverance, her Bible knowledge, her sudden smile, won her way quietly into the group. Before her arrival six-year-old Betty considered her family fortunate to be "friends of Herons," and therefore safe from assault by their guest. A week later, when Grace was ill, Betty brought over her own favorite books and sat with Grace for company. Another girl remarked, "When we play games, Grace is as fair as anybody."

During singing period one morning someone reported



hat a tall Negro man had removed a bicycle from the rack. He must have stolen it! Would the children go out immediately to see whose was missing? Fearfully they looked. The bicycle Jean had ridden, belonging to her mother, was gone. Someone ran to telephone the police. There was much speculation about the culprit and his intent. Belatedly the director cornered Jean's older brother. "Buddy, could your mother have sent anyone for her bicycle?" Buddy thought. "A tall Negro? Oh, I know! He works for our friends and Mother lets him ride her bicycle sometimes! It's all right!"

Excitement subsided and the pupils reassembled to sing. Humbly the director spoke their thoughts: "Because a man

was black we jumped to the conclusion that he was a thief, didn't we? This should teach us not to convict a person until he is proved guilty."

On the closing evening the church was filled with children, friends, and parents. Near the front a small oriental head blended with the heads of Mayflower descendants in saluting the American flag and the Christian flag. Protestants, Catholics and Jews filled the offering plates with money for Chinese relief, for children in a Japanese relocation center, and for a local rural Sunday school. With what satisfaction ten-year-old Catholic Margaret passed the plate—in a Protestant church, to help start a new Protestant Sunday school!

# Race tensions can be reduced

**Projects in brotherhood promoted by Protestants on a national scale**

**By George Edmund Haynes\***

**H**OSTILE RACIAL ATTITUDES, the roots of group aggression, develop out of painful experiences. These are recounted in conversation and in writing, especially in the popular press, and are handed on to children by adults. Friendly attitudes and behavior patterns spring from happy experiences and memories and are similarly passed on.

Projects that provide pleasant interracial experiences in local churches and communities are valuable for changing from hostile attitudes and behavior patterns to friendly ones. Church leaders over a period of years have been developing such projects.

The first and most widely known project is **Race Relations Sunday**, marking Brotherhood Month, that will have its twenty-second anniversary on February 13, 1944. More than 60,000 churches of thirteen major denominations with scores of national religious allied organizations now observe the Day and period following. In hundreds of communities in every state and in Hawaii thousands of church groups engage in interracial exchange of pulpits, choirs, visits of young people's and women's groups, union church services, special broadcasts, art exhibits, forums, and the like. Japanese-American young people, Negro ministers, orators and musicians, Jewish rabbis, Mexican ministers, Indian speakers, Chinese students—all participate with their white friends in church and community activities and have the pleasant experience of fellowship as well as planning for year-round activities. Some of the projects outlined below grew from this period.

The **Interracial Fellowship Worship Service**, or "fellowship church" is a joint service of white, Negro and

other races, held one Sunday a month. The make-up of the program is interracial: speakers, choir members and audience. They usually invite out-of-town speakers, and worship in a different church each time. The speaker is of opposite racial origin from the person conducting the service. Of course there is no special seating arrangement based upon race or color. A collection is taken and usually donated to some interracial cause.

In Philadelphia such a service has been carried on for eleven years.<sup>1</sup> Started by a small group, it attracted a large number of young people as well as adults. Becoming city-wide, they bought a three-story building, named it "Fellowship House" and now provide a community service in which many share. There are similar projects in Baltimore, New York, and Cleveland, and initial steps have been taken in other places.

**Choir or Music Festivals** by children, young people or adults drawn from different races and churches. White, Negro and other race groups are represented in singers selected by their respective choir directors; the singers meet with their directors and agree upon details of the program. Rehearsals are held by the respective groups, and then together as one ensemble. In addition to ensemble numbers, one folk number is chosen to be sung by each choir. One church acts as host and handles details of organization, but attendance is sought from all. One large church in New York has had such a festival annually for twelve years with ten to twelve churches participating; and similar events have been staged in Cleveland and Chicago.

**The Home Friendship Festival** has been carried on by young people of high school and college level, from Protestant, Jewish and Catholic churches. Negro, white, Japanese-Americans and others come together during some seasonal change of the year. They discuss together the customs and ceremonies of their own group or of others; carry out ceremonies, folk dances, and sing songs. Such festivals have been held in Detroit, Washington, D. C., Syracuse, Rochester, and the Bronx, New York.<sup>2</sup>

**Negro and White Church Women** have been brought together in several of the Southern states through institutes of the Methodist, Protestant Episcopal and Presbyterian Church U. S. Each year the local women's societies of each

<sup>1</sup> Further information about fellowship worship services may be secured from Fellowship House, 1431 Brown St., Philadelphia, Pa.

<sup>2</sup> For details write the Intercultural Workshop, 204 E. 18th St., New York City. See article "Sharing Backgrounds" in February 1943 *International Journal*.

\* Executive Secretary, Department of Race Relations, The Federal Council of the Churches of Christ in America, New York City.



of these denominations "find" Negro women or Negro women "find" them. The Negro women are sent by the white women as delegates to state institutes conducted by the respective churches. The choice of delegates is not always confined to the two sponsoring denominations, however. White and Negro women are teachers and group leaders of the institutes where Bible and methods of community welfare are studied. Returning home, the Negro women meet with the white women, report on what they have learned and together they work out proposals for local application. Thousands of white and Negro women have thus found friendly fellowship, and the communities have felt the benefits.

**What One Individual Has Done:** A young Northern white woman, trained in social service and teaching, with a conviction that religion can be applied to racial problems of the community, took up residence in a Tennessee city. She secured a small cottage in a "borderline" neighborhood and moved in and out among both Negro and white groups, making friends and working in community enterprises. She attended and taught in the Sunday school of a local Negro church; worked with local white groups and shared in their desire to do something about local conditions. Negroes soon regarded her as "belonging." In one section of the Negro community there was no leisure-time community agency. She brought interested white and Negro leaders into a committee; secured from the city an abandoned school building with repairs. For a part of the year funds were raised, then the Community Chest supplied the budget for an ongoing community center with a paid director and interracial board. After two years this young woman has become an employed community worker with prospects of stimulating other indigenous applications of Christian ideals.

**Projects in Sharecropper Country** have for several years been conducted following pioneer investigations under church leadership. In promoting a constructive plan, with the Agricultural Extension Service as an example of what might be done through "religious extension work," a state committee of churchmen from eight or nine denominations in Georgia commenced work in 1941. The first "religious extension worker," a young Negro minister, was placed with salary provided by the Home Missions Council and travel expenses by the Federal Council's Department of Race Relations. Working in six counties of the state, he holds institutes for Negro ministers in service and for women rural church leaders; fosters rural daily vacation Bible schools, a circulating library and newsletter, and stimulates Negro ministers to plan county-wide interdenominational unions. Similar plans are now in progress in Alabama, Mississippi and Arkansas where work is undertaken also with white rural churches.

Such inter-racial, interdenominational movements as the **National Conference of Church Leaders**, now in its sixth year, bring together White, Negro, Oriental Indian church leaders for discussion and unofficial consideration of their respective church and interracial problems in an effort to clear their thinking and share their ideas on the responsibility and methods of the Church for action. This movement was initiated by the Federal Council's Department of Race Relations with the cooperation of the Home Missions Council.

**Non-Discrimination in Employment** of Negroes:

The Council of Churches in an Ohio city took the lead in consultation among leaders of the Council of Social Agencies and employment officials. An industrial committee was formed in which several groups were represented; funds provided by the Community Chest, and an executive employed. The work involved stimulation of Negro workers to apply for jobs; cooperation with public employment offices for recruiting and placement; and dealing with acute situations that arose among white workers when Negroes were introduced or upgraded in factories.

In another large industrial city where it was discovered that some industrial employers were members of leading Protestant churches, their ministers were consulted for help in getting these employers to hire Negro workers. This was one step in a city-wide interracial council to deal with industrial color bars. In a city in New York State a change in a forty-year policy of a large industrial plant that excluded Negroes came close upon heart-to-heart talks of the chairman of the firm's board with his pastor who was active in local interracial work.

A secretary of the Federal Council of Churches asked a few industrial managers to meet him and some ministers and labor union leaders at a dinner in a Connecticut city for an informal, friendly discussion of local problems of industry and race relations. They were specifically told that they would not be asked to commit themselves to anything. A Negro minister present brought into the conversation the discrimination suffered by Negro workers who could not secure employment commensurate with their skills. No commitments were asked or promised. A few days later one of the managers of a large plant telephoned the Negro minister and asked him to send eight Negro men of certain qualifications. They were hired. A week later a call came for more. A movement led by several clergymen and some others has since helped in a large way to change the employment situation in that city.

**How a Riot Was Prevented:** In a Texas city rumors spread among white residents that Negroes were planning on a certain anniversary of their freedom to attack the whites, and rumors spread among Negroes that whites would pounce upon them when they gathered for their celebration. Immediately the two interracial commissions led by churchmen consulted the acting mayor and other public officials. They inserted a full-page advertisement in the leading daily newspaper branding the rumors false, calling upon the people not to aid Hitler by listening to them, and urging all to cooperate for victory. Where interracial committees are at work on such projects as herein outlined, records, of riots and race tensions do not figure large in the news.

**To End This Day of Strife** is the title of a plan conceived by church people working through the Federal Council's Department of Race Relations, calling for people of all races, creeds and national origin to "come out in front" in their communities and actively attack the problems underlying friction and tension in their home communities. Whether organized or as individuals, these "enlistees" are urged to commit themselves to active participation in whatever program is needed in their community to avert riots and promote justice and goodwill. A card is in circulation from the Department committing the individual to active, courageous vigilance and action.



# Race conflicts— then and now

By G. Merrill Lenox\*

**T**HERE ARE WISE STUDENTS of world affairs who believe that the present conflagration is only the prelude to an interracial conflict of global proportions. In the light of this terrible prospect, it is imperative that Christian people gird themselves for preventive action. The church is on trial. Unless it demonstrates an unprecedented degree of sincerity and courage, the outlook is most unpromising. Forward steps in establishing better race relations during the last two decades have been made. The following account of this progress may well serve as a basis of hope and inspiration.

During and following World War I, racial tensions in the United States were drawn tight. Late in 1918, the Ku Klux Klan went on a rampage. The next year race riots occurred in Chicago and Washington. Race feeling was near riot temperature in more than a score of other cities. But there were some who cared and who dared to confront the situation. In the fall of 1919 they issued a call to churchmen. Signed jointly by the presidents of the Home Missions Council and the Federal Council of Churches, it declared, "if we talk democracy, let us act democracy." A year later, John J. Egan of Atlanta led a small delegation, including Dr. Will W. Alexander, Bishop George B. Clement and Dr. George E. Haynes in an appearance before the quadrennial meeting of the Federal Council. "The churches must accept responsibility in the race crisis," these men pleaded. In another year, a race relations commission of the Federal Council was established. John J. Egan was elected chairman and Dr. George Edmund Haynes, executive secretary. Dr. Haynes, a wise and capable leader, continues to serve in this capacity.

The lynching evil, then at its height, had to be faced. Horrible death had claimed 83 victims in one twelfth-month. A crusade for "a lynchless land" was the Federal Council's immediate answer to the challenge of prevailing conditions. Lynchings steadily dwindled in number until in recent years there have been less than a half dozen in all, limited to two or three states. "Far too many yet," insists Secretary George E. Haynes.

The Federal Council's alert Department of Race Relations, more than a year ago, reviewed the experience of race conflicts of the last generation and checked resources in church leadership and organization. "Leaders in local communities must be stirred up," was their conclusion. A movement, therefore, was launched designed to enlist thousands of volunteer leaders to promote the cause of interracial brotherhood throughout the nation. Church people of all races were challenged to commit themselves

to act positively and constructively wherever they discover a chance to improve race relations, to become informed of race conditions in their communities, and to seek Divine guidance to strengthen their purpose and effort. "To end This Day of Strife," the pamphlet which outlines this plan, has had a gratifying circulation.

Race Relations Sunday, the second Sunday in February, now extended to Brotherhood Month, has proved to be another successful project. (See reference on page 21.)

From 1925-30, through the support of the Harmon Foundation, the Department developed and administered a plan for making awards to Negroes for outstanding achievements in seven major fields. Seventy-one Negroes received gold or bronze awards and won national prominence.

During the past year, in cooperation with the Federal Council's Industrial Division, the Department has labored strenuously to maintain the President's Fair Employment Practice Committee designed to end racial and Jewish discrimination. In a serious crisis, a delegation led by the General Secretary conferred successfully with War Manpower Commissioner McNutt. Soon thereafter, when the Comptroller of the Treasury made a ruling that the President's executive order against discrimination in industry was *not* mandatory, the President himself announced that it *was*.

An emergency Commission on the Church and Minority Peoples has been established by the Federal Council. Bradford S. Abernethy is Director; Dr. Will W. Alexander, Chairman. The sponsoring Board includes the names of many nationally-known figures. This Commission aims to help churches "to appraise themselves in relation to the Christian ideal of human brotherhood and race relations, . . . to advance their attitudes and activities and those of their members in overcoming the weaknesses revealed by their self-appraisal; . . . to overcome scientifically false and unchristian theories of race; . . . and to make known concrete experiments of successful interracial adjustment and cooperation." This Commission will work in close cooperation with the Race Relations Department.

Significant progress has been made since the tense days following World War I. Before and during the Detroit riot, Dr. Haynes personally held consultation with many groups and offered recommendations for action. Though the disaster was not prevented, the influence of this effort helped the cause of brotherhood in many ways. Newspapers have headlined the outbreaks in Mobile, Beaumont and Los Angeles but have given only meager local attention to riots *prevented* by wise interracial groups in cities like Atlanta, Houston and many others.

Two decades ago there were no widely recognized organizations to meet the Ku Klux Klan and kindred groups. Today in churches, labor unions, social agencies and in government there is a network of forces battling for interracial justice and good will. Let no one interpret this story of progress, however, as a basis for apathy. A new crisis in the realm of race relations impends. These forward steps should serve rather as a foundation for hope that, with Divine direction and human devotion, Christian people working sacrificially together can "end this day of strife."

\*Associate Director of The Ministers and Missionaries Benefit Board and Secretary of the Council on Christian Social Progress of the Northern Baptist Convention. New York City.



**W**HEN THIS WAR ENDS, all the mobilized spiritual forces which American Protestants, Catholics and Jews can summon will be essential to help solve the complicated economic, political and social problems which then will arise.

In preparation for cooperation among Americans of the three religious traditions the National Conference of Christians and Jews has been at work for sixteen years.

The Federal Council of the Churches of Christ in America worked in the early 1920's to immunize people against the psychic disease of hate. Its leaders saw the vision of the great possibilities for good if Christians, both Protestant and Catholic; and Jews, Reform, Conservative and Orthodox, (1) came to understand one another's true aims and purposes; (2) became consciously aware that we all have some aims in common; (3) developed habits of cooperation on these common objectives as American citizens.

Charles Evans Hughes signed a letter in which Dr. S. Parkes Cadman and I joined, to call into being a conference body of Protestants, Catholics and Jews. The first actual conference or "seminar" was held at Columbia University in 1928. Newton D. Baker became the General Chairman. Carlton J. H. Hayes, now Ambassador to Spain, and I have served since the beginning as Catholic and Jewish Co-Chairmen. Upon Mr. Baker's death in 1938, Professor Arthur H. Compton, Chicago University's Nobel Prize physicist, became Protestant Co-Chairman.

tional Conference desires that the leaders of the different religions keep in communication with one another, and permit adjustment as in a family. On points of agreement, as in the case of the recent "Pattern for Peace" in which Protestant, Catholic and Jewish leaders collaborated in 1943, let us multiply the cooperation among those Americans who believe in God and in the spiritual values of life.

The National Conference organizes local conferences which work as educational bodies the year-around in every community where Catholics, Jews and Protestants live. Each local conference or "round table" is asked to introduce its objectives into the programs of all existing church, school, and community organizations.

Three National Conference "commissions" are at work.

1. Church and Religious School: This commission cooperates with the International Council of Religious Education, the Federal Council of the Churches of Christ in America, the National Catholic Welfare Conference, the Synagogue Council of America, and individual denominations. These organizations advance the cause of justice, amity, understanding and cooperation among Protestants, Catholics and Jews, through their own operations.

2. School and College: Working with the American Council on Education, through its constituent agencies, the Conference carries on research and programs in the field of intercultural education, and we invite the cooperation of every public and denominational school, college and university.



## The conference idea

By Roger Williams Straus\*

An amazing fact in the record of The National Conference of Christians and Jews is the successful arrangement of "institutes" and "seminars," meetings and parleys among Americans of the several religious loyalties totaling more than 300,000 times.

No one is asked to debate any dogma, nor water-down doctrine. Organic union is not contemplated. Separate worship is advised. Faithful loyalty to one's church is required.

The simple hope is to understand the truth about one another. As points of friction and hurt develop, the Na-

\* President, American Smelting and Refining Company, New York City.

3. Military Camps: The Army and the Navy use trio teams of civilian speakers, minister—priest and rabbi, in orientations lectures on the values in which Americans of all faiths are interested. Three and a quarter million men have heard these teams.

*Religious News Service* is a press service of religious events and trends, sponsored by the National Conference of Christians and Jews.

*The Williamstown Institute of Human Relations* is a summer session of the National Conference of Christians and Jews.

*Brotherhood Week*, the week of Washington's Birthday, is an annual special observance in inter-faith education.

Literature, films and slides, and program suggestions are available from any of the 25 regional offices and from the headquarters at 381 Fourth Avenue, New York City 16.

The National Conference of Christians and Jews believes that a primary opportunity and duty for better relations among American adherents of the one Judaeo-Christian tradition, rooted in the Bible, resides in religious education. The American tradition of religious liberty can be upheld and brought to fruition in a finer, better world by cooperation of Catholics, Protestants and Jews.



# How to discuss intercultural problems

By Benson Y. Landis\*

**T**HE MOST FRUITFUL WAY, in my opinion, to discuss intercultural, interfaith and interracial questions is to start with a consideration of local situations that are of concern to the members of the class or the group. When we have considered these situations in some detail we become aware of the nature of the problems as they appear in the minds of those considering them. From this point we are able to examine the contributions of the teachings of the Christian religion and to take up possibilities for action.

The wise leader or teacher will open a session with a very brief statement as to the importance of the subject, the appropriateness for a religious group to be discussing it and his wish to make the matter a cooperative inquiry in which all may participate. Even an inexperienced teacher or leader can, if he wishes, soon train himself to use this method.

Recently in a group, one participant brought in illustrations of the kind of printed jokes, stories, etc., being circulated freely in a northeastern industrial city. These stories were of a very popular nature yet they reflected on the sincerity of the members of one cultural group and upon their willingness to cooperate in the war effort in that particular community. The speaker tried to make the point that those who were organized to foment discord, hatred and misunderstanding seemed to be having the upper hand. They were getting all sorts of free publicity. But, he said, the people who are devoted to fostering mutual understanding and cooperation were relatively silent. This was actually fostering friction between groups in the community. It was causing much sadness for high school teachers and teachers in the church schools.

In another group, social conditions in the community, alleged to be unfavorable, were among the first illustrations given. Crime was spreading among young people, as were other types of juvenile delinquency. It was alleged that recreation facilities were altogether inadequate. There was intemperate drinking among young people and among civilians generally, as well as among members of the armed forces. Prostitution seemed to be relatively uncontrolled. From these situations of concern, the nature of community problems was clearly seen and the group then brought to bear upon them the responsibilities of the organized religious groups of the community.

It will readily be seen that by this method the teacher or leader can soon assemble the main elements of a curriculum. Just as there is no one best method of starting a discussion, so there is no uniform way of keeping it going. However, the leader can best keep it alive by means of questions. He can strive to draw upon the experiences, the feelings, the ideas of members of the group. He should be keenly in-

terested in the subject but he need not be an authority. He should read as widely as possible and encourage members of his group to read.

An important point that always comes up is how best to use the factual information available. There are several ways of doing this. One is to invite in some especially prepared person, if there is one in the community. But several members of the group may be appointed to take responsibility for looking up available data. The leader himself may take on this task in addition to service as the discussion leader. In many communities a person well informed on the Japanese or the Negro or the Jewish problem can be obtained to give a background of information. Doubtless many articles in this magazine will meet this need.

Factual information must be presented very carefully or this step may serve to stop all discussion. For this reason many discussion leaders prefer to have factual information brought in toward the end of the discussion rather than in an earlier stage. Perhaps the best rule is simply to have data presented when some members of the group feel the need for them.

The church school class for adults or young people may well adopt the procedures briefly outlined above. The number of meetings to be devoted to these interests need not be determined upon definitely in advance. You may decide this as the spirit moves you and as you get into the subject matter. You may discover a "hot spot" and it will be better, probably, to spend a session or two on that "hot spot" rather than strive to follow a systematic outline. Other teachers and leaders feel they need a manual which they will follow with considerable care. Those wishing resource materials and study guides will find lists on page 28.

## How to plan for intercultural teaching

By Everett R. Clinchy\*

**E**VERY PARISH SCHOOL needs a faculty committee on intercultural education. Three or four teachers, steamed up with true Quaker "concern" about applying the Christian conscience to appreciation and understanding of individuals in other denominations, of other race strains, of other national citizenries, can keep the entire faculty alive to week-by-week opportunities to use assembly programs, class experiences, weekday projects for better understanding of "out-group" people.

A rumor clinic might be a seasonal indoor sport. Let the faculty committee on inter-cultural education, together with a few students, announce that it is eager to analyze the latest rumors each student picks up about Jews, Catholics, Protestants, Negroes, Japanese, Nazis, German Americans, Italians, Russians, English, and any other groups. Make the youngsters alert to detect rumors and eager to hand these in for scientific examination. The Rumor Clinic will report the facts and errors one week later, either in a

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\* President, National Conference of Christians and Jews, Inc., New York City.



mimeographed Rumor Analysis, or orally in assembly, or both. Gradually the youngsters can be trained in spotting rumors, factoring them out, discovering where to check the facts, how to think logically, and how to hold to truths.

A religious school can condition emotional responses with regard to individuals of other faith groups, and toward individuals of other race ties. A tea in which a Roman Catholic Sister read her published verse produced notable changes in one company of American Protestants and Jews. A fireside meeting of white people with a Negro artist left new and more desirable attitudes.

A visit to another place of worship, if well prepared, may be helpful emotionally, particularly if it is descriptive. That is, the more valuable time to go may be when the church or temple is empty, and the clergyman of the other faith explains the objects and methods of worship, the aims and purposes of the "strange" congregation, providing opportunity for questions and clarification, without attempting to proselytize.

A church school can skilfully select youth leaders and inspire these leaders to accept objects for the year. Among these might be hospitality in the comradeship of the things of the spirit extended to earnest individuals of every faith. On finding some major objectives for a better post-war world, these leaders would vow to work with youth of every culture group in town. Gradually they would set a new pattern.

Every religious school teacher should make intercultural education a by-product of every lesson. Facts about individuals in groups other than one's own can be introduced. Discussion of contributions from various nations, ethnic groups and religions will create a sense of mutual indebtedness. Quite as important is the emotional carry-over which a youngster catches from the teacher's inner attitudes toward individuals under discussion. The shrug of a shoulder or the lifting of an eyebrow are as eloquent in molding the character of the child as the teacher's carefully studied speech. A teacher who feels the strange warming of the heart with regard to the need for inter-faith and inter-racial cooperation can find some opportunity—by indirect means more often than direct—to make people more kindly in their appreciation of others.

## What We Teach About Each Other

(Continued from page 15)

in other ways barriers of prejudice and ignorance are being overcome. The spontaneous selection of these papers for personal reading gives an added impetus to their effect upon the minds. Much of the material of these papers is syndicated among denominational editors according to a plan set up by them, so there is a mass impact on behalf of tolerance and understanding. In this syndicated material of the current quarter, the following features emphasizing good will are offered: two continued stories, one entitled "Enemy Brothers," a series of write-ups of heroic Christian characters of various races who work for peace and inter-racial good will, and fifteen separate articles and stories. The primary papers carry three stories, the junior papers eight, and the intermediate boys' papers nine.

It is significant that in the adult field two pages were

required to list the materials in this area appearing in the publications of one large denomination during 1943. These included, among other features, articles on "Two Races Work Together," "We Will be Builders of Creative Good Will," "The Problem of Race," "The Color Line," "Why I am Not an Anti-Semite," "Jews Are Just Folks," and "Cooperation in Race Relations." In addition there are elective study units and guidance for forums and discussions on "The Golden Rule in Interfaith Relations," "Interfaith Fellowship by Young Adults," and "Christianity Crossing Racial Lines."

These quotations are taken from the materials of a number of denominations. There is good evidence for the belief that similar material is widely prevalent in the publications of the denominations reached by the *International Journal*. The facts as to the percentage of lessons or units on this type of good will are not available. It is doubtless not as high as it desperately needs to be in the light of the problems of prejudice now pressing upon us all, but it is not niggardly in view of the many matters that naturally belong in the curriculum of Christian education and there is much more in the last ten years than there used to be. This trend is hopeful for the future of democracy.

## A New Day Is Coming

(Continued from page 9)

the expression "Let's win the war first" is one of folly. Experience has taught them that unless Negroes push forward in times of war when our sense of national unity is heightened and when our private concerns are subordinated or held in abeyance, the ringing of peace bells will be the signal for our return to the narrower ways. They are, therefore intolerant of procrastinators. They also have little use for those persons whom John Milton classed "the blind mouths"—they who stand apart in their separate racial groups and merely pray vain prayers that these things shall not be. They know that after war comes reaction. Man is tired. He wants to forget tensions. He begins to hear little men and selfish interests. The Negro knows that if he does not seek the shores of justice now—for all races, creeds, colors—he will miss the flood-tide and remain grounded in the shallows of prejudice, discrimination and inequality.

### Freedom—that is all

It should not be frightening to realize that we are experiencing a relatively quiet revolution in Negro-white relations in the United States. This revolution is demonstrating that the 'status quo' of race relations has never been and can never be maintained; that relations between Negroes and whites, as between any other peoples, are dynamic, not static. This revolution demands only the simple things of life—the freedom to live as a free man, working when, where and under the conditions that obtain for free men, and enjoying all of the rights and privileges of a free society. That is all—the freedom to have and use the things that were the Negroes' just right and should never been taken away. Armed with this democratic equipment Negroes and whites in the United States will be better able to cope with the global problems of human relations which now beset us. Negroes would like to participate in that struggle protected by the full armor of democracy.



# The public schools teach brotherhood

Because of limitations of space, this issue of the Journal has had to be restricted almost entirely to the various church organizations for religious education as agencies for teaching inter-group good will. The public school is another avenue through which much is being done and still more being planned. Below is a brief report of one of the many interesting approaches to the problem being made in the schools. Church leaders will want to be in close touch with what is being done or planned in their communities by the schools.



Alexander Alland

The public schools, open to children of various ethnic groups, offer opportunities to put good will into practice.

**K**EEN INTEREST has been created by what has come to be known as "The Springfield Plan." This is a comprehensive program developed in the public schools of Springfield, Massachusetts, with the general objective of teaching democracy through the schools. The idea was suggested to the Superintendent of Schools by Dr. Clyde Miller of Teachers College, Columbia University, at a meeting of the National Conference of Christians and Jews in 1939. Six months of study by a competent committee led to four basic conclusions which have set many of the permanent directions for the work done since. These conclusions were:

1. Many of the undesirable attitudes in children discovered in the schools reflect forces and factors outside of the school.

2. Previous teaching of democracy has been too idealistic and lacking in actual problems of life.

3. Pupils need to know the facts about the constituent elements of the population, if intolerance is to be eradicated.

4. Democratic ideals must be presented dynamically so as to inspire enthusiasm and devotion.

A comprehensive program was then developed to take account of these discoveries and to reach the objectives in mind.

The main element in the program was the introduction into the regular curriculum of units and activities prepared for this purpose. This has been done in accord with the abilities of the pupils on each level of the school system.

For instance, the elementary school program is centered on the theme "living and working together." One elementary school carried through a comprehensive project on the privileges of living in this country. Through the process of planning and executing a series of panels to illustrate these privileges, the children grew in their ability to think creatively and to work together. In addition, each teacher annually selects one pupil for special guidance during the year in the development of citizenship attitudes. This involves cooperation with his home and church and with social agencies.

The junior high school studies regularly deal with an appreciation of the rich heritage of America. Recently a text-book was created by the pupils for this purpose entitled *Pioneer Spirits*. The book was written by the pupils from information secured in interviews with Springfield people born in other countries and from "climbing" the pupils' own family trees to discover their own foreign ancestry. The art work and the actual printing and binding of the volume were also done by the pupils. Tests before and after using this unit showed a considerable gain in tolerance and appreciation. A pageant was created and a book of music of the various nations is planned.

In the senior high school, democracy as expressed through government is studied, with attention to its weaknesses as well as to its strong points. One's own prejudices are faced and the weighing of evidence and forming of sound opinions are considered. Tests before and after show that here, too, progress was made. Local problems of relations with Negroes, Jews and others are dealt with.

In addition to these basic school studies, a comparable adult program is being carried on under the sponsorship of the public schools. Newspapers and the radio are used, public forums—even with controversial subjects—are held, and investigations of working groups are carried forward. As one expression of this varied program, a careful plan was made for introducing three Negro women into the regular teaching staff. This is in a city where some schools have no Negro pupils. Many other significant inter-race and inter-faith projects are under way.

Dr. John Granrud, Superintendent of Springfield schools, has said "There is no place in America for racial or religious intolerance or for discriminatory practices, whether they be social, economic, or political. The years ahead may be trying ones indeed. They will require of all citizens resolute courage, clear thinking, boundless faith, and profound devotion to the democratic way of life."<sup>1</sup>

<sup>1</sup> Further information as to inter-group education can be secured from the Bureau for Intercultural Education, 221 West 57th St., New York, N. Y.



# Resource materials

**M**ANY PERSONS and groups will want to go into the problem of intercultural relations more thoroughly than the contents of this issue will take them. If so, this JOURNAL has served one of its most important functions. The following list of reference materials has been prepared to meet this need. It could not, in view of the vast number of publications available, be exhaustive. It has been prepared with a view to serving the large majority of JOURNAL readers.

Worship programs dealing with inter-faith and inter-race relations appeared in this magazine in January 1944.

## General Background Materials

These have been selected to serve those persons who want to enlarge their own understanding of the subject, as well as to provide background for those giving addresses and leading study and discussion groups.

*Man's Most Dangerous Myth*, by Montague F. A. Montagu. Columbia University Press. \$2.25. *Race, a Study in Modern Superstition*, by Jacques Barzun. Harcourt, Brace, \$2.50. These two books give the scientific background necessary for an intelligent consideration of the race problem.

*Jewish Contribution to Civilization*, by Cecil Roth. Harper & Brothers, \$2.00. An amazing record of contributions made by Jews to many aspects of life.

*The Jew Through the Centuries*, by Herbert L. Willett. Willett, Clarke & Colby, \$3.00. The title adequately annotates the book.

*Problems of Negro Youth: In a Minor Key*. \$1.25. *Growing Up in the Black Belt*. \$2.25. *Color and Human Nature*. \$2.25. American Council on Education, 744 Jackson Place, N. W., Washington, D. C.

*American Negroes: a Handbook*, by Edwin R. Embree, John Day Company. Cloth \$1.00, paper 40c. A brief and readable survey of facts about Negro population trends, the economic, health, and educational problems of Negroes, and their contribution to American culture. A powerful chapter on American race attitudes, "Half-Nazi, Half-Democrat."

*Brothers Under the Skin*, by Carey McWilliams. Little, Brown & Co. \$3.00. Contains some of the latest and best data on all racial minorities in the United States.

*All American*, by John R. Tunis. Harcourt, Brace, New York. \$2.50. The exciting story of a high school football team containing a Jew and a Negro. Valuable for high school students and their leaders. Also *Keystone Kids*, by John R. Tunis. Harcourt, Brace. \$2.00. For high school students. Deals with anti-Semitism on a baseball team.

*From Many Lands*, by Louis Adamic. Harper and Brothers. \$3.50. A vivid and accurate account of the backgrounds, hopes and experiences of major immigrant groups in the United States.

*American Unity and Asia*, by Pearl Buck. John Day Company. \$1.50. A discussion of America's problems of minorities, particularly from the viewpoint of their effect upon the rising masses of Asia.

*Intercultural Education in American*

*Schools: Proposed Objectives and Methods*, by Vickery and Cole, Harper and Brothers. Cloth \$2.00, paper \$1.00. Prepared by the editorial secretary and the director of the Service Bureau for Intercultural Education, this book deals with the reasons why the schools should foster inter-cultural education and principles and methods for so doing.

*Indians of the United States: Four Centuries of Their History and Culture*, by Clark Wissler. Doubleday Doran. An authoritative survey of this field.

*Color, Unfinished Business of Democracy*, Special issue, November 1942, of *Survey Graphic*, 112 East 19th St., New York. A competent and moving survey of the problem. (Out of print; see in library)

*Religions of Democracy* by Louis Finkelstein, J. Elliott Ross and William Adams Brown. Devin-Adair Co. \$2.00. Interpretations of Protestantism, Catholicism and Judaism.

*To Stem This Tide*, by Charles S. Johnson. A series of case studies dealing with Negro-White areas of conflict. See review, page 54, this magazine.

## Pamphlets

*The Races of Mankind*, by Benedict and Welfish. Public Affairs Committee<sup>2</sup>. 10c. A popular and scientific portrayal of the proven facts of science about race.

*Race and Cultural Relations*, by Ruth Benedict. National Education Association, 1201 Sixteenth St., N. W., Washington, D. C. 30c.

*Jews and Christians*, News Letter for September 1943 of the World Alliance for International Friendship, 70 Fifth Ave., New York City. 10c. What has been happening to the Jews and the challenge of events to Protestant churches.

*What Caused the Detroit Riot?* National Association for the Advancement of Colored People. 69 Fifth Ave., New York City. 10c. Quantity rates. *Why Race Riots?* by Earl Brown, Public Affairs Committee<sup>2</sup>. 10c. Economic, social, political, psychological and other factors entering into the problem.

*American Negroes in the World War*, October 23, 1943, issue of Information Service, Federal Council of Churches.<sup>3</sup> 5c. Digest of informing symposium by Negro writers in the "Journal of Negro Education." *The Negro and the War*, by Brown and Leighton. Public Affairs Committee.<sup>2</sup> 10c.

*Planning of Resettlement of Japanese-Americans and Resettlement*. Bulletin, Committee on Resettlement, 297 Fourth Avenue, New York, N. Y.

*The Growth of Good Will*, by Everett R. Clinchy. National Conference of Christians and Jews, 10c.<sup>1</sup> A record of the dark story of group conflict in the United States, with the rising movement towards good will interwoven.

*Democracy and the Jew*, Jewish Welfare Board, 220 Fifth Ave., New York City. 5c.

<sup>1</sup> The address of the National Conference of Christians and Jews is 381 Fourth Avenue, New York City.

<sup>2</sup> The address of the Public Affairs Committee is 80 Rockefeller Center, New York City.

<sup>3</sup> The address of the Federal Council of Churches is 297 Fourth Avenue, New York City.

*Speak Up for Good Will*, by Jensen. National Conference of Christians and Jews. 10c. Speakers' manual with large amount of material.

*To End This Day of Strife*, Department of Race Relations, Federal Council of Churches. 5c. A suggested plan to enlist for inter-racial brotherhood the active, courageous service of individuals.

## Study Courses and Other Aids

Many of the books and pamphlets listed above would serve for study groups under leaders experienced in working out their own teaching plan. In the following list some study outlines with teaching plans are included.

*With Liberty and Justice for All*, by Willard Johnson, National Conference of Christians and Jews.<sup>1</sup> Up to 100 copies, free; over 100, 1 cent each. A discussion outline of three lessons on relations with other groups. Also published separately by the Disciples and the Congregational Christian Churches.

*Religion and the Good Society*, edited by Benson Y. Landis, National Conference of Christians and Jews.<sup>1</sup> 25c. Statements of the three major religious groups on major social problems including race and inter-faith, with discussion syllabus.

*New Relationships with Jews and Catholics*, by Mrs. Abel J. Gregg, Association Press, 347 Madison Ave., New York. 25c. A discussion guide.

*Interracial News Service*, bi-monthly, Department of Race Relations, Federal Council of Churches.<sup>3</sup> 50c per year.

*That They All May Be One*. Information for speakers in connection with Race Relations Sunday, February 13, 1944. \$1.25 per 100. Complete packet of program suggestions. \$4.50 per 100. Federal Council of Churches.<sup>3</sup>

*Untruths About Japanese-Americans*, by Galen Fisher. "The Christian Century," August 18, 25, Sept. 1, 8, 1943. Reprinted by the Committee on American Principles and Fair Play, 2234 Telegraph Ave., Berkeley, Calif. 10c a copy; 25 for \$1.75; 100 for \$6.00.

*Get Together Americans*, by Rachel Davis-DuBois. An outstanding guide book. See review, page 54, this magazine.

*How Can Majority and Minority Groups Contribute to Democracy?* by Stewart G. Cole and Helen G. Trager. Bureau for Intercultural Education, 221 West 57th St., New York 19, N. Y. 15c. Discussion outline prepared for New Jersey Education Association. Suitable for teen-age or adult study groups.

## Visual Aids

*Getting Acquainted with Jewish Neighbors*. 131 Kodachrome slides with manual. National Conference of Christians and Jews.<sup>1</sup> Rental, \$1.50. See review in December 1943 *International Journal*, page 29.

*The World We Want to Live In*, 16mm. Sound, movie, (10 min.) National Conference of Christians and Jews.<sup>1</sup> Free. See review in July-August 1942 *International Journal*, page 32.

NOTE: The books may be ordered through your denominational book store. The pamphlets may be ordered from the addresses given. Do not send orders to the *International Journal of Religious Education*.



# Ye shall be my people

## A pageant of brotherhood

By Fred Eastman\*

Music Selected by C. Harold Einecke†

Illustrations by Harold Hayden

**T**HIS SERVICE is designed for the Chancel, without dialogue, without scenery, and without furniture except for the usual Altar, Pulpit, Lectern and Choir Stalls.

The music can be done with a great chorus, organ, orchestra, by small groups, or by a piano and one voice.

The service is divided in five parts:

Part I. The Good Earth

Part II. Man's Denial of His Brotherhood

Part III. Consequences of the Denial

Part IV. Man Seeks His Own Salvation

Part V. The Way of Brotherhood.

### Participants

TWO NARRATORS (one at Lectern, the other at Pulpit)

THE NARRATOR OF THE GOOD, to tell the story of God's love and mercy.

THE NARRATOR OF THE EVIL, to tell the story of Man's sin and worship of his own gods.

TWO BROTHERS: CAIN and ABEL

JOSEPH, MARY, and BABE

CHOIR: To provide atmosphere, transitions in moods, and interpretations.

GROUPS (Non-speaking. May, if desired, be composed of members of a Choir) To represent:

ORIENTAL PEASANTS (4 or 6) (Part I) bringing gifts to the altar.

VICTIMS of Man's denial of his brotherhood: (12 to 20) (Parts III, IV, V) Persecuted minorities, refugees, the poor and heavy-laden, widows and orphans. About half are of the white race, the rest of the yellow and black races. Ancient and modern in costume, but all ragged.

MAGI and SHEPHERDS (3 each) (Part V)

CHILDREN OF TOMORROW (6 to 10) (Part V)

SYMBOLIC FIGURES: (Part 5)

WEALTH (bearing a bag of gold)

POWER (bearing a sword)

SCIENCE (bearing a chemical retort)

NOTE: In the text below the action is put in italics and indented. This action parallels the narration or music immediately above, as indicated by the use of numerals.

### Part I: The Good Earth

*Chancel is empty except for Choir in the stalls. The altar is bare. If possible let the chancel, including the Choir, be in darkness until the words, "Let there be light" are spoken.*

#### 1. NARRATOR OF GOOD:

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the

face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

#### 2. CHOIR:

As the reading ends the choir sings *Creation*. (See Musical Suggestions at close of text.)

*2. During the anthem a small group—four or six—in ancient Palestinian costumes, and bearing gifts of grain, come down the center aisle, enter the chancel, lay their offerings upon the altar and kneel.*

#### 3. NARRATOR OF GOOD:

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou are mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!

#### 4. CHOIR:

*Jubilate Deo (Psalm 40)*

*4. As the second verse of the chorale is sung the gift-bearers rise and return down the center aisle to the rear of the church.*

### Part II: Man's Denial of His Brotherhood

#### 1. NARRATOR OF EVIL:

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have

gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

*1. CAIN, carrying a small offering of grain, comes dutifully but without grace, and reluctantly deposits it upon the altar.*

#### 2. ORGAN:

Improvised music to represent God's disapproval of CAIN's churlish spirit.

*2. He does not kneel, but seems to begrudge the offering. He turns and is about to leave.*

#### 3. NARRATOR OF GOOD:

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

*3. ABEL joyfully brings two lambs, puts them on the altar, and kneels.*

#### 4. ORGAN:

(a) Improvised music to represent God's approval of ABEL, changing to

(b) Mounting rumbles of wrath at CAIN.

*4. CAIN, watching ABEL with scorn, becomes angry.*

#### 5. NARRATOR OF EVIL:

And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

*5. As ABEL rises, CAIN confronts him. Brief pantomime of bitter argument rising to climax as CAIN attacks ABEL and drives him out through rear door of chancel.*

#### 6. NARRATOR OF EVIL:

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

*6. CAIN returns. Hears Voice of God. Pantomimes "Am I my brother's keeper?" Becomes humble and fearful as God's sentence is pronounced. Then flees down the center aisle.*

\*Professor of Biography and Drama, Federated Theological Faculty, University of Chicago, Chicago, Illinois.

†Director of Music, Park Congregational Church, Grand Rapids, Michigan.



### Part III: The Denial Continued— And Its Consequences

#### 1. NARRATOR OF EVIL:

And Cain fled from the presence of God . . . and God saw that the wickedness of man was great upon the earth . . . and the earth was filled with violence . . .

#### 2. NARRATOR OF GOOD:

But after many years God had mercy upon men and made a covenant with them . . . They would keep his commandments and he would cherish them as his people.

#### 3. CHOIR:

Chant: *The First Psalm*

#### 4. NARRATOR OF EVIL:

But they and our fathers dealt proudly, and hardened their necks . . . and refused to obey . . . Because they believed not in God, and trusted not in his salvation . . . Therefore the wrath of God came upon them . . . Their days did he consume in vanity and their years in trouble.

#### 5. NARRATOR OF GOOD:

But he being full of compassion, forgave their iniquity and destroyed them not: Yea, many a time turned he his anger away, and did not stir up his wrath. For he remembered that they were but flesh . . .

#### 6. NARRATOR OF EVIL:

Yet they tempted and provoked the most high God, and kept not his testimonies: but turned back and dealt unfaithfully . . . When God saw this he was wroth . . . and gave his people over unto the sword . . . The fire consumed their young men and their maidens were not given in marriage.

#### 7. CHOIR:

A miserere to accompany and interpret the procession: *De Profundis* (Psalm 130)

7. Down the side aisles move processions of the victims of man's sin and strife. They are of three races—white, yellow, and black (but they are mingled, not separate)—and of all countries. Most of them are widows and orphans. Some bear heavy burdens. All are wretched. Both processions enter the chancel—one from the left aisle, the other from the right. As they meet they jostle one another with increasing bitterness. Discovering the food upon the altar, they snatch it and quarrel over it.

#### 8. NARRATOR OF EVIL:

Thus spake the Lord through the prophet Isaiah: I have nourished and brought up children, and they have rebelled against me. They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate as overthrown by strangers.

8. The miserable people become quiet as the words of Isaiah are spoken.



Refugees—The victims of man's denial of his brotherhood (Part III, Cue 7)

#### 9. CHOIR:

"Seek Ye the Lord" (Solo or anthem)

9. They listen wistfully, but none turns to the altar.

stops suddenly as the Voice of God is heard.

#### 6. THE VOICE OF GOD (spoken by Basso):

Thus saith the Lord God; Ye lift up your eyes toward your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination: and shall ye possess the land? Thus saith the Lord God:

I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee.

6. As God speaks, the symbolic figures take their symbols from the altar and kneel. The groups in the front of the altar at first prostrate themselves.

### Part IV: Man Seeks His Own Salvation

#### 1. NARRATOR OF EVIL:

But the people sought not the Lord; they sought only to save themselves—each by himself, then by his tribe, then by his nation.

#### 2. ORGAN:

Improvised rumbles of conflict.

2. There is a stirring among the people. They begin again to jostle one another with growing anger.

#### 3. NARRATOR OF EVIL:

Again the prophet spake: Their land is full of idols; they worship the work of their own hands. They know not God.

#### 4. ORGAN:

Reaches a climax of conflict ending in a crash.

4. As the groups seem about to break out in open warfare with one another, there is a sudden crash of the organ, and the eyes of all are directed to the center aisle.

5. Down it comes the symbolic figure of WEALTH, bearing a bag of gold. She makes her way to the chancel. The people part for her entrance. She proceeds to the back of the altar, facing front, and places the bag of gold upon the center of the altar. She extends her arms to the groups, summoning them to worship. They jostle each other as they crowd to the altar, kneel before it, and extend their hands to the bag of gold.

While the groups, still kneeling, are thus contending in pantomime and frustrating each other as they reach for the gold, the symbolic figures of POWER (bearing the sword) and SCIENCE (bearing a chemical retort) come quickly down the center aisle, make their way to places on either side of WEALTH, and place their symbols on either side of the bag of gold. Contention and reaching for these symbols now mounts to a climax which

#### 7. CHOIR:

Anthem of penitence: *Psalm 42*.

7. The people lift themselves to a kneeling posture, their heads bowed in contrition.

#### 8. VOICE OF GOD:

Yet I shall have pity . . . For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: and from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

8. Heads lifted in hope.

#### 9. CHOIR:

Anthem of hope: *Psalm 91*.

9. Proudly and hopefully the people rise and process down the center aisle to the rear of the church.



## Part V: The Way of Brotherhood

### 1. NARRATOR OF GOOD:

The word of the Lord came again to Isaiah, saying, And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.

### 2. CHOIR:

*Gloria in Excelsis*

2. *Down the center aisle come JOSEPH, MARY, and the BABE followed by the SHEPHERDS and MAGI.*

### 3. CHOIR AND CONGREGATION:

Hymn: "O Come, Immanuel"

3. *JOSEPH, MARY and BABE enter the chancel during the hymn. Traditional tableau of HOLY FAMILY, SHEPHERDS and MAGI.*

### 4. NARRATOR OF GOOD:

The angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother and flee into Egypt . . . for Herod will seek the child to destroy him.

4. *JOSEPH leads MARY and BABE out the rear door of chancel, MAGI and SHEPHERDS following.*

### 5. NARRATOR OF GOOD:

And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him . . .

And in the fullness of time he came as a young man to Nazareth . . . and he began to speak of his mission: The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the

recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord . . .

### 6. NARRATOR OF EVIL:

But many mocked at him and drove him from the city.

### 7. NARRATOR OF GOOD:

Yet the people heard him gladly. He gathered them about him and spoke of the Kingdom of God and a new way of life.

### 8. NARRATOR OF EVIL:

But enemies arose who hated and persecuted him.

### 9. NARRATOR OF GOOD:

He taught, Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that persecute you, do good to them that hate you . . .

### 10. NARRATOR OF EVIL:

But leaders of the temple and the state united against him.

### 11. NARRATOR OF GOOD:

He drove the money changers from the temple.

### 12. NARRATOR OF EVIL:

But his enemies were too strong for him. They condemned him to death.

### 13. NARRATOR OF GOOD:

He said, If I be lifted up I will draw all men unto me.

### 14. NARRATOR OF EVIL:

They crucified him.

14. *MARY, weeping and carrying a cross enters from chancel door at rear; she places it upon the altar and kneels before it.*

### 15. CHOIR:

*Christ our Passover (Chant)*

### 16. NARRATOR OF EVIL:

His followers forsook him.

### 17. NARRATOR OF GOOD:

But they came back. And Jesus said unto them, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.

### 18. NARRATOR OF EVIL:

But men persecuted them, cast them into prison and slew them.

### 19. NARRATOR OF GOOD:

But they endured it, carried his gospel to the far corners of the earth, and said with Paul, We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken . . .

### 20. NARRATOR OF EVIL:

But the world again rejected him and returned to its hatreds. Christians rose against Jews; nation against nation; East against West.

### 21. NARRATOR OF GOOD:

Yes. But the leaven of Christ's gospel has not died. Wherever it has lodged in human hearts it has transformed hatred into love.

### 22. NARRATOR OF EVIL:

Wars have again cursed the earth.

### 23. NARRATOR OF GOOD:

But missions, churches, hospitals, schools, and un-numbered institutions of mercy and good-will have risen in his name to *bless* the earth.

### 24. NARRATOR OF EVIL:

Millions are still locked in bloody combat.

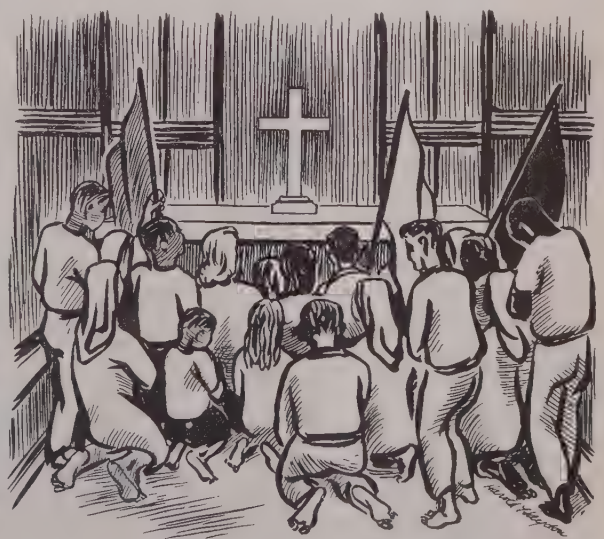
### 25. NARRATOR OF GOOD:

More millions are praying for a just and durable Peace, based on brotherhood.

*(Continued on page 44)*



The worship of POWER, WEALTH and SCIENCE (Part IV, Cue 5)



"Be still, and know that I am God." (Part V, Cue 27)





# Worship Programs



## March

THEME FOR MARCH: *The Miracle of Growth and Change*

### To the Leader

March is the pathway to the beauty of spring and summer. In spite of the blustery cold weather and sometimes ice and snow, the forces of nature go right on preparing for the glory that is spring.

"How do the seeds and bulbs know it is time to wake up?" ask the children. We cannot tell them "how" but we can "wonder and worship" with them as we find the signs of growth and change along the pathway that leads to spring. We will wonder, too, at the change Jesus' love made in the lives of people and how that love, living on in the lives of friends, continues to make changes.

Death, too, is a change and children are hearing about death these days as never before. Many are experiencing the death of a loved one. Therefore we will want to help the children think of death as a change and also to understand that doing the things that the loved one would wish will give a sense of companionship that will ease the loneliness. The leader will find good background helps on dealing with death in *Martin and Judy*, Volumes 1 and 2, by Verna Hills (Beacon Press); *Problems of a Little Child*, by a Mother (Pilgrim Press) and *Children's Worship in the Church School*, by Jeanette Perkins (Harper & Brothers).

### Motion Pictures

**Land of the Sky, Part I, Spring** (10 min.) 16 mm. Sound. Color, \$4.00. Or 1 reel (15 min.) Silent, Color, \$3.00. Fascinating and inspiring views of the Great Smoky Mountains of North Carolina clothed in spring flowers and shrubs and the ever drifting mists.

**Hills and the Sea.** (10 min.) 16 mm. Sound, Color, \$4.00. or 1 reel (15 min.) Silent, Color, \$3.00. The gorgeous coloring of the sea, sky and hills at Martha's Vineyard, Cape Cod, Massachusetts. Meditational readings have been prepared to go with this film in a guide priced at 25c.

Available from denominational publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Avenue, New York 10, N. Y.

### Activities That May Lead to Worship

1. Making a spring chart on which the children will record the signs of spring they discover each week.

2. Making a chart or a series of posters showing the changes in God's world: (a.) Day and night. (b.) The seasons. (c.) Bulbs into leaves and flowers. (d.) Egg into caterpillar, cocoon and butterfly. (e.) Seedling into a tree.

3. Observing moths and butterflies as they emerge from cocoons. Write to Educational Playthings, Inc., 20 E. 69th St., New York City, for cocoons.

4. Observing the changes that take place in sprays of forsythia and pussywillows, and bulbs and seeds.

5. Arranging a picture gallery of people

## Primary Department

By Ellen E. Fraser\*

Jesus loved and writing a story about the changes Jesus' love made in people.

6. Planning to make a gift for someone or some group for Easter. There is a great need now for the service men in the hospitals. The local Red Cross chapters will give you information as to the kind of gifts that are needed. Planning to help change the hospital wards into a field of flowers for Easter would be a lovely project, or to send flowers to families whose sons have been reported killed or missing.

### March 5

THEME: *March, the Pathway to Spring*

PRELUDE: "Au Matin," Godard<sup>1</sup>

CALL TO WORSHIP:

Stand still—think of the wonders of God!  
For they are many,  
And cannot be counted.

O come, let us praise God for his wonders.  
HYMN: "O Sing to God"<sup>2</sup>

LEADER:

I like to think of this month of March as a time when all out-of-doors is getting ready for the wonders of God in spring. We have all kinds of weather in March, cold blustery winds and snow and heavy rains. Yet all the time wonderful things are happening. Buds on the trees are growing larger and getting ready to change into leaves. In the cocoons, what were once caterpillars are getting ready to push their way out later in the spring as beautiful moths or butterflies. Underneath the ground the bulbs and seeds are growing and getting ready to send up green leaves and buds and flowers. It happens this way every year. We can be sure that when March comes around things will start to wake up for the wonder and beauty of spring.

HYMN: "Loving Kindness"<sup>2</sup>

POEM:

All around us  
The March winds blow  
And sometimes the ground  
Is covered with snow;  
But underneath the ground  
The seeds and bulbs know,  
It is time to wake up,  
It is time to grow.

E. F.

LEADER: Sometimes we call these wonderful changes that take place, miracles. A miracle is something wonderful. What do you think is wonderful? (Have the pianist play softly as the children think about what they think is wonderful and show them the budding branches and the cocoons and pictures of birds migrating. Record the children's suggestions for use in a poem the following Sunday.)

\*Director of Nursery, Kindergarten and Primary Departments, Madison Avenue Presbyterian Church, New York City.

<sup>1</sup> *Song Friends*, by Blashfield, The Vaile Co., 1931.

<sup>2</sup> *Sing, Children, Sing*, by Thomas. Abingdon Press, 1939.

PRAYER: O God, we thank you for the month of March when all of your out-of-doors is getting ready for spring. We do not understand all about these wonderful changes but we are glad for them. O God we thank you for your miracles in the out-of-doors. Amen.

HYMN: "All Things Bright and Beautiful"<sup>2</sup>.

### March 12

THEME: *March, the Pathway to Spring* (Continued)

PERIOD OF FELLOWSHIP: Teach the hymn, "Life Out of Death."<sup>2</sup>

Recall with the children the changes they thought about last week and then teach the first and second verses, using nature objects and pictures. Introduce the making of a chart telling about changes.

PRELUDE: "Au Matin," Godard<sup>1</sup>

LEADER:

Stand still—think of the wonders of God. Let us bow our heads and be quiet as we think about some of these wonders.

Think of the changes that are taking place in the trees.

Think of the changes that are taking place underneath the ground.

Think of the changes that are taking place inside of the cocoons.

Think of these wonders, and praise God for his goodness.

HYMN: "O Sing to God"<sup>2</sup>

LEADER: Last week you had some lovely thoughts about miracles, about things you think are wonderful. They read like a poem:

It is a miracle—

When dead leaves fall from a tree and bury deep in the earth and make it rich for other plants and trees.

It is a miracle—

That seeds and bulbs know when it is time to wake up and push through the ground.

It is a miracle—

That birds know when to fly south and when to come back again.

It is a miracle—

That tree buds know when it is time to change into leaves and blossoms.

It is a miracle—

That each year we can be sure of these things.

PRAYER: O God, we thank you for your miracles of growth and change. We are glad that we can depend on these miracles' happening every year. We thank you for the miracle of our minds that can think lovely thoughts. O God, we thank you! Amen.

HYMN: "Life Out of Death,"<sup>2</sup> first verse.

### March 19

THEME: *The Miracle of Jesus' Love*

PERIOD OF FELLOWSHIP: Go over the song "Life out of Death."<sup>2</sup> If the children have started a poster or chart about changes or signs of spring let them show it and ask for further suggestions. Perhaps they will suggest printing their poem about

<sup>3</sup> *Primary Music and Worship*, Presbyterian Board of Christian Education, 1930.



miracles on the chart or poster.  
 PRELUDE: "Spring Song," by Mendelssohn'  
 CALL TO WORSHIP:  
 How quietly a leaf unfolds in the spring;  
 How softly a leaf pushes its way through  
 the sod!  
 They do not need to shout or sing  
 To tell that God is the Maker  
 Of every good and wonderful thing.

E. F.

HYMN: "Life Out of Death"<sup>2</sup>

LEADER:

#### JESUS CHANGED PEOPLE

A life can be wonderful, too. I am thinking about Jesus and the changes his love made in people. (Show pictures of Jesus and the Blind Man, Jesus and Mary and Martha, Jesus and the Four Fishermen, Jesus and Zaccheus.)

He changed the blind man's life when he helped him to see. How happy the blind man must have been to see the blue sky and the faces of his friends again!

He liked to visit with people. Here we see him with two friends, Mary and Martha. I like to think that Mary and Martha were happier after Jesus had visited with them; that perhaps they wanted more than ever to love and help.

In this picture we see Jesus with his first four helpers. They were fishermen and they had planned to always be fishermen. Then they met Jesus. He helped them to feel that they could be teachers and help him in his work of telling about God. So they left their fishing and followed Jesus.

Jesus was interested in all kinds of people. He loved people others did not like. No one liked Zaccheus because he cheated people of their money, but Jesus saw the good in Zaccheus and Zaccheus saw the love and friendliness in Jesus and that made him want to change. He wanted to be what Jesus knew he could be, a kind and honest and thoughtful person.

HYMN: "The Greatest"<sup>2</sup>

LEADER:

Jesus' love is still changing people. People who know about Jesus and love him carry on his work of loving and helping. He is still changing people through people who love him. We are planning to make changes, too. (Refer to children's Easter project. Note activities suggested above.) Let us bow our heads in prayer. You will not say any words, but you will think about God and let God's thoughts about loving and kindness come to you.

GUIDED PRAYER:

First let us thank God for Jesus, who loved all kinds of people.

Let us ask God to help us to be interested in and love all kinds of people.

Perhaps we have been unkind or quarrelsome and have not helped as we should. Let us ask God to help us change these wrong ways of doing things.

O God, hear our prayers and help us each to do our part in making them come true. Amen.

HYMN: "Lord, I Want to Be Like Jesus"<sup>4</sup>

### March 26

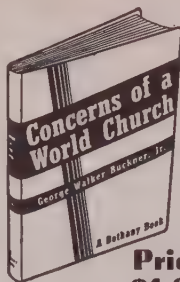
THEME: "Love and Life Go On and On"

PERIOD OF FELLOWSHIP: Look at charts showing changes and signs of spring. Discuss how life in nature goes on and on, and teach the last verse of "Life Out of Death."

PRELUDE: Music of "Tell Me the Stories of Jesus"<sup>2</sup>

RECALL: Show pictures of Jesus used last week and let the children recall the

<sup>4</sup> As *Children Worship*, by Perkins. Pilgrim Press, 1931.



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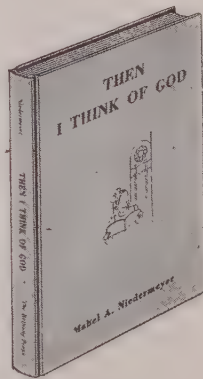
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changes Jesus made in people.

HYMN: "The Greatest"

LEADER:

We have been thinking about the wonders of change in God's out-of-doors and the changes that Jesus' love made in people. Death is also a change. We don't know very much about this change; it is a surprise that God keeps in store for us. We know that our bodies get sick or old and the real part of us, the part we cannot see, our love, leaves our bodies. Love goes on and on, as the children found out in the story I am going to tell you.

STORY:

#### THE CHILDREN MAKE A DISCOVERY<sup>5</sup>

Eight-year-old Tom and his seven-year old twin sisters, Helen and Jane, were in the play-room. It was a lovely room; the walls were painted a bright yellow and at the windows hung soft blue curtains. At one side of the room were bookshelves filled with books and on another side were big shelves filled with toys and games and things to work with, like crayons and clay and paper and paints. Usually you would find the children playing with the toys or games, making things, or reading a book. But today they were talking about Grandma Lane, who had died just a little over a week ago, and about what Miss Austin, their teacher in the Primary Department, had said about death Sunday morning.

"It may have been all right for Miss Austin to say that people go right on living after they die," said Tom. "I don't see how it can be true. Grandma Lane is dead. She won't be with us any more. We won't have a story hour and the children at the

Children's Home won't have the big box of cookies she made and sent them every month."

"And there will be no one to help us make picture cards for the children at the Hospital," said Jane. "Grandma always had the best ideas about pictures and ways of making books and cards."

"Mother doesn't smile any more. She seems so unhappy without Grandma," said Helen, "but I guess there is nothing we can do about it."

Tom stood, with his hands in his pockets, looking out of the window. Helen went over to the bookcase to find a book to read. Jane sat at the work table looking very thoughtful.

"Didn't Miss Austin say something about Jesus and his friends and that they did his work after he died?" asked Jane.

Helen put her book aside and said, "Yes, she did, and she said, too, when people saw Jesus' friends loving and helping others they said, 'Jesus is alive, he is here!'"

"I remember now," said Tom as he turned away from the window. "Miss Austin said that it's been that way ever since. Do you think we—?"

"Oh yes," said Helen before Tom had time to finish asking his question, "we can do some of the things Grandma Lane did. Let's ask mother to make cookies for the Children's Home; maybe that will help to make her happy again."

"And we will pack them," said Tom, "and deliver them."

"And we can make cards and picture books for the children at the Hospital," said Jane.

"But what about the story hour?" asked Tom. But before either of the girls could

<sup>5</sup> From Easter Bulletin, New Jersey Council of Religious Education. Used by permission.



answer him he said, "I know—Miss Tibbets. She loved Grandma and she used to visit her often. She liked to visit our story hour too. She's lonely; she lives all alone. Let's ask her to tell stories once a week to the children of the neighborhood, just like Grandma Lane used to."

For the next few days the children were so busy they forgot they were lonely. Miss Tibbets was so happy when Tom asked her about telling stories to the children once a week. "Yes, indeed," she said, "it will be just like having a visit with Grandma Lane."

Mother said she would be glad to make the cookies. Helen and Jane helped her cut them out and decorate them with pink and yellow icing. How glad the children were to see mother smiling again and to hear her say as she helped them pack the cookies in a big box, "I feel as though Grandma is with us again."

Tom and Jane and Helen had great fun making the picture cards and books for the Hospital and as they worked they would say, "Grandma would like this book," or "Grandma would want us to do our very best work."

It was a happy day when everything was ready and the children started out for the Hospital and the Children's Home. Tom carried the big box of cookies tied with a bright yellow ribbon. Helen carried the box of picture cards and Jane the package of picture books. They stopped at the Hospital first. Jane and Helen gave the head nurse of the Children's Ward the cards and books. "Oh," she said, "I am so glad. I wondered what we were going to do without Grandma Lane's cards and books, but here they are,

just as though she were still with us."

At the Children's Home, Tom gave the box of cookies to the Matron. "Here are Grandma Lane's cookies," he said.

"Grandma Lane's?" asked the Matron in surprise. Then she looked at Tom and Helen and Jane and saw the happy look in their eyes. "Why so they are," she said. "The children will be so happy to know that Grandma Lane's friends are carrying on her work."

That evening the children told their mother about what had happened at the Hospital and the Children's Home.

"The nurse at the Hospital said it was just as though Grandma Lane was with us," said Tom.

"Grandma Lane is with us," said mother. "I think we all know now why Jesus' friends were so happy as they carried on his work of loving and caring for others. It made him seem so close that they could say, 'Jesus is alive. He is here' and that's the way it has been ever since."

ELLEN FRASER

PRAYER:

O God, whose laws will never change,  
We thank thee for these things we know:  
That after rain the sun will shine,  
That after the darkness light appears,  
That winter always brings the spring,  
That after sleep we make again;  
That life goes on, and love remains,  
And life and love can never die.<sup>6</sup>

HYMN: "Life Out of Death"<sup>2</sup>

<sup>6</sup> From *While the Earth Remaineth*, by Jeanette E. Perkins, Pilgrim Press. Used by permission.

And yet, this evening's sunset, and tomorrow morning's sunrise, will be different from any other, with new beauty and wonder for all who lift up their eyes and look. The old, old hills will be wearing the promise of new loveliness, young leaf-buds opening on the trees, grass growing green along the slopes, and brooks brimful with spring rains. Over our heads, tall trees outlined of a blue-gray March sky will show new leaves and blossom-buds making ready to open. Swift bird-wings will sweep and soar above the trees, and beyond the birds the changing cloud-shapes float. Do you see why Hebrew psalmists, thinking of God, wrote: "I will lift up mine eyes unto the hills," and "The heavens declare the glory of God"?

Think, for a quiet moment, of wonderful beautiful things you have seen when you lifted up your eyes in the world out-of-doors (Pause briefly) Do you remember sky-colors of sunset—stars and moon at night—clouds blown by the wind—zigzag fire of lightning? Listen to the song of a Hebrew poet, ages ago.

SCRIPTURE READING (By a teacher, read beforehand): Psalm 148:7-13

EXPRESSION FROM THE GROUP (All who will, tell what was remembered during the brief pause suggested above.)

HYMN: "All Creatures of Our God and King," verses 1, 2

PRAYER:

O God, our Father, thou hast given us eyes that we may see the beauty and glory in thy world. We give thee thanks for eyes to see. Thou hast spread lovely and wonderful things far above us, that we may look up and rejoice. We give thee thanks for the beauty beyond us, our Father. Lift up our spirits, that we may see thee in thy gifts, and remember thy lovingkindness. Amen.

RESPONSIVE READING (Response written on blackboard):

Leader:

Under the northern skies, under the southern sun,  
Beside the rolling waves of eastern seas,  
Where winds of the west blow free—

Response:

We give thee praise, O God our Father,  
All of us together, all, thy children!

Leader:

Thou hast given us a world of beauty,  
Color, and sweeping line, and starry radiance,  
Shadows of night, and falling rain, and mountain's glory—

Response:

We give thee praise, O God our Father,  
All of us together, all, thy children!  
Let the heavens rejoice, and all the earth be glad!

—E. K. B.<sup>2</sup>

OFFERING SENTENCE (in unison): "All things come of thee, O Lord, and of thine own have we given thee. Amen."

HYMN: "For the Beauty of the Earth," verses 1, 2

## March 12

THEME: *Music All About Us*

PRELUDE: "All Creatures of our God and King"

CALL TO WORSHIP:

Leader: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Response: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

<sup>2</sup> From *Junior Quarterly*. Used by permission.

# Junior Department

By Edith Kent Battle\*

THEME FOR MARCH: *God's Gifts of Beauty*

## For the Leader

The programs for this month are arranged with the purpose and hope of awakening in the children a new awareness of the beauty in many forms—glory, majesty, grace and color, rhythm, concord, melody—that is all about them in the world out-of-doors and in themselves and their companions. In every part of our country, in March, the wonderful changes of springtime have begun or are on the way. Even in far south or arid west, there is always changing beauty in the world of nature, if eyes are open and lifted up to look, if ears are hearing with understanding, if minds and hearts are aware.

In this time, when children's experience is being interwoven with tragedy and confusion, there is, I think, special need that they be led to see and think and remember that this is "our Father's world," that his ageless, ever-new gifts of beauty speak to his children of his everlasting, steadfast love.

It is important to be sure that any person given a reading part has opportunity to become familiar with it beforehand, so that it may be really appropriated by the whole group.

\* Nashville, Tennessee.

## Motion Pictures

See pictures listed under "Primary Department" above.

## March 5

THEME: *Lift Up Your Eyes*

PRELUDE: "All Creatures of Our God and King"

CALL TO WORSHIP:

Leader:

God our Father, Giver of all good,  
Hear thy children's praise!  
Giver of sunlight, moonlight, starlight,  
Maker of meadows and skies and seas,  
Lord of all living things, Lord of all beauty,  
Hear our praise!

—E. K. B.<sup>1</sup>

Response (read by the group from blackboard):

O give thanks unto the Lord, for he is good;  
For his loving kindness endureth forever.

HYMN: "Now Thank We All Our God," verse 1

INTRODUCTION TO THEME:

## BEAUTY ROUND ABOUT

This is a wonderful time of the year. It is a time of changing season, of winter turning into spring. It is a time when young, new things are beginning, and old, familiar things are getting ready to put on new beauty. This month we shall be discovering all we can of that wonderful new beauty in our Father's world. There is beauty as old as the sunrise and sunset. Some man long, long ago lifted his eyes to the heavens and wondered, and wrote: "And God said, Let there be light: and there was light . . . And there was evening and there was morning, one day."

<sup>1</sup> From *Child Guidance in Christian Living*. Used by permission.



## INTRODUCTION TO THEME (by the leader):

God's gift of beauty our eyes may see is very precious gift. Another gift of beauty in "our Father's world" is music—beautiful sound our ears may hear, melody, rhythm, and harmony. The music we learn to make with our voices and with different instruments of music is wonderful. It has a special meaning for us, because we can make it express our own feelings. The music we may find in God's out-of-doors is very wonderful, too. We cannot make that; we can only listen, and wonder, remembering God, the Giver of music. If you would hear the out-of-doors music, you must listen with your ears, and you must feel the melody and rhythm in your heart. Have you listened, and felt that music?

POEM (read by a child who has previously read it over with the leader):

### HAVE YOU HEARD?

Have you heard the spring rain's music  
On the grass, and on the leaves,  
On the overhanging eaves,  
While the wind, the music-master,  
Calls the tune, now slow, now faster?  
Have you heard the music  
Of the wind and rain?

Have you heard the sunrise chorus,  
Cardinals and bluebirds singing,  
Meadowlarks and thrushes, flinging  
Joyful praises to the dawn  
When the shadowed night is gone?  
Have you heard the chorus  
Of the birds, at dawn?

—E. K. B.

LEADER: There is a very special place where we may have joy together, in the music of voices and instruments. In our church, God's gift of music is part of our worship, in little church or bigger church, everywhere.

## STORY

### MUSIC IN THE CHURCH

It was Sunday morning in the church. Several hundred people were gathered together, older and younger, quietly waiting for the service to begin. There was a great bowl of flowers, purple and white, on the table in front of the pulpit. The morning sunlight shone through tall windows of richly-stained glass, with pictures in lovely colors showing Jesus teaching the people. The organist's fingers began to touch the keys of the great organ, and swelling tones of melody filled the church. All the people were very quiet, listening. Some of them remembered old words that were often sung with the music, words of joyful praise.

The minister read a Psalm from the Bible, and the beautiful poetry was like music, too. It began: "It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O most High!" Then all the people stood up, and sang together: "Love divine, all loves excelling—" The deep tones of the organ, and the voices of all the people together were like a beautiful river of music flowing through the church.

In a little white church on a country road, another group of people were sitting together in quietness. Sunlight coming through clear, sparkling windows shone on the little children's soft hair, and on the branches of apple blossoms some of the boys and girls had brought and put in a tall pitcher on the table before the pulpit. The minister's wife played the piano while the people waited. She played softly the music of an old hymn: "All creatures of our God and King, Lift up your voice and with us sing, Alleluia, Alleluia!" Against the clear window panes, outside, green branches of a maple tree were outlined, moving in the

wind as if they were keeping time with the music.

The minister asked the people to sing together a hymn they all loved, older people and children too: "This Is My Father's World." Everybody sang, or thought the words with the music if they couldn't sing. The little church was filled with music and joy. The minister read one of the Psalms from the Hebrew hymnbook in the Bible, beginning: "O sing unto the Lord a new song: sing unto the Lord, all the earth!" Before the service was over, the people sang other hymns in their worship together. The singing lifted their hearts, and made them feel that God, Giver of all good and all beauty, was very near to them in the little church on a country road.

RESPONSIVE READING (Written on black-board, the second part read in unison by a class, or perhaps by four children, prepared beforehand, standing at the front; the first and third read by the whole group):

#### Group:

We give thee praise, O God our Father,  
All of us together, all thy children!

#### One class, or quartet:

Thou hast put song into our hearts,  
Thou hast taught us the making of music,  
All harmony is ours, in air and sea and voices.

#### Group:

We give thee praise, O God our Father,  
All of us together, all thy children!  
We lift our hearts to thee on wings of song!

—E. K. B.<sup>2</sup>

HYMN: "This Is My Father's World," verses 1, 2

PRAYER: How many are thy gifts, O Lord our Father! The earth is full of the riches thou hast given us. Teach us to use them and share them in thy way of loving-kindness. Quicken our ears to the music in the world about us, and help us to live in harmony, we pray. Amen.

OFFERING SENTENCE (in unison): All things come of thee, O Lord, and of thine own have we given thee. Amen.

HYMN RESPONSE: "For the Beauty of the Earth," verse 3

## March 19

THEME: *Beauty Close at Hand*

PRELUDE: "All Creatures of Our God and King"

CALL TO WORSHIP:

#### Leader:

Now thank we all our God  
With heart and hands and voices,  
Who wondrous things hath done,  
In whom his world rejoices;  
Who from our mothers' arms  
Hath blessed us on our way  
With countless gifts of love,  
And still is ours today.

—MARTIN RINKART

Response (by all the group):

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches!"

HYMN: "God of the Earth, the Sky, the Sea"

INTRODUCTION TO THEME:

I wonder how much of out-of-door music you have heard, and noticed, since we last met here together. I wonder if you have thought to lift up your eyes and look for the beauty high over your head. If you have, perhaps you would like to share with us, by telling what you have heard, or seen. (Give opportunity for all who offer to tell

their experiences.)

Sometimes we miss beauty in the world out-of-doors because it is so familiar, so close at hand that we do not notice it. Sometimes we miss the beauty in little, simple things because we do not look, and think. If you had never seen a dandelion blossom, what would you think of the first one you find this spring, its golden disk set in a rosette of green leaves? Have you noticed the lovely red color in the little new maple or oak leaves, the first to come out in spring? Or the graceful pattern of tree branches against the blue sky, before the leaves cover them? Have you noticed wonderful wings that carry God's flying creatures through the air—butterflies, moths, bees, dragonflies, birds of many kinds? Look, every day, remembering "God, our Father, Maker of all things."

STORY (perhaps read by one of the teachers):

### ALL THINGS PRAISE THEE

Long, long ago, there was a Hebrew poet in the old land of the Bible. He had eyes that saw, and mind and heart that thrilled to the wonderful works of God, Creator of all things. When springtime came, and winter storms were past, he looked up at the stars shining brighter in the clear sky and the moon like a silver lantern hung above the earth. He saw the glory of the sun coming up at dawn behind the hills. Sometimes he watched the dark rain clouds blown in from the sea, darkening the day, while from the black cloud darted the fiery lightning, and thunder rumbled among the hills. So fresh and beautiful were the green pastures, the flowering almond trees, the wild blossoms on roadside and hill, in the hollows of the rocks—so happy were the birds and all the shy wild creatures when the sunlight sparkled again on rain-wet leaves, on little pools and rushing streams, that all of them together seemed to be making a wonderful praise-music of joy, praise to the Creator, the Hebrew poet thought.

He remembered the song of the sea waves rolling up on the shore from the "great deep." He remembered the strange beauty of the snow on the high mountains, and the hoarfrost in winter scattered like ashes; the swift clatter of the hailstones when the stormy wind blew. He thought of all the living creatures, wild beasts of the forest and wilderness, birds of the air, "the cattle on a thousand hills." He thought of the people of the earth—kings and shepherds, wise men, women and children. "I will sing unto the Lord a song of all his creation!" he cried out. And this is his song, written long ago and remembered through the ages.

—E.K.B.

READING: Psalm 148:1-13

PRAYER: Open our eyes, O loving Father, Giver of all beauty, that we may see thy wonderful creations all about us, and give thee praise. Show us how to be lovely ourselves, in thought and words and deeds of lovingkindness. Amen.

HYMN: "God, Who Touchest Earth with Beauty"

OFFERING AND RESPONSE: As on last Sunday.

## March 26

THEME: *Keeping the Treasure of Beauty*

PRELUDE: "All Creatures of Our God and King"

CALL TO WORSHIP:

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High!

To show forth thy lovingkindness in the morning, and thy faithfulness every night."



HYMN RESPONSE: "All Creatures of Our God and King"

INTRODUCTION TO THEME (by the leader):

All this month, we have been discoverers. We have been looking for God's gifts of beauty in the world around us; we have been finding them, and sharing them with each other. This morning, let us think of this: How shall we *keep* the beauty we have discovered, and not forget its treasure, but go on seeing and hearing and feeling lovely things in our Father's world? Think of that for a moment. I want to read some very wonderful thoughts from the Bible, and while you listen, perhaps they will suggest to you some way which will help you to keep the treasures of beauty.

READING: Philippians 4:8; Luke 6:38; Psalms 19:1; 63:3-4

(As the references given are read, explain that the first is what Paul wrote to the Philippian Christians, the second is the teaching of Jesus, the third the words of the Hebrew Psalmist).

Does it seem to you that *thinking* of the beauty you have discovered—"whatsoever things are lovely"—and remembering them, will be one way of keeping it? (Wait for any response from the group) Do you think that *sharing* with someone else the loveliness you find, is another way of keeping it, of remembering it and enjoying it more? Then, if whenever you find beauty in skies or trees, in lovely sounds, in living things, in rain or snow or running streams, you remember God, the Giver of all these wonders, and thank him in your heart as the psalmist did, will it be more precious and real—the gift of your loving Father? (Wait again, if any child has something to contribute.) Let us sing the words of a song that expresses these feelings for us all, together.

HYMN: "This Is My Father's World," verses 1, 2

LEADER:

This is early springtime. In the next two months, there will be lovely things, in the wild out-door garden of woods and meadows. There will be flowers, trees full of blossoms, wild birds making their nests, butterflies trying their wings. You can help to keep the beauty of that garden for other people to enjoy, by *taking care of it*—not carelessly picking all the flowers, or breaking the branches of flowering trees, but taking care of it, for your neighbor.

POEM:

My neighbor and I have a garden together,  
There is no wall, there is no gate, to keep  
us in or out.  
And some of it is in the wood, and some is  
by the roadside,  
And some is in the wide, sunny meadow.  
The trees in our garden are the "trees of  
the Lord."  
My neighbor did not plant them, nor did I.  
But the wild birds, the squirrels, the four  
winds of God,  
And they grow for my neighbor and for me.

We walk in our garden, and we watch the  
gypsy flowers,  
We know them all by color, and by fragrance,  
and by grace.

We rest beneath the friendly trees and listen  
to their music,  
Rustling little leaf-songs that whisper secret  
things,

Wind-songs and bird-songs and wing-music  
shrill.

Green ferns, climbing vines, strange hidden  
mosses.

Our garden's full of beauty for my neighbor  
and for me,

And I take care of the garden for my  
neighbor.

And my neighbor takes care of the garden  
for me.

—E. K. B.<sup>2</sup>

PRAYER: We thank thee, our Father, for the  
beauty in the world thou hast made. We  
thank thee for eyes to see it, and ears to

## Intermediate Department

By Louise B. Griffiths\*

THEME FOR MARCH: *Keeping Lent*

### For the Leader

Many intermediates, especially those who have Roman Catholic neighbors or school-mates, are curious about Lenten customs. A growing number of Protestant churches now recognize great spiritual values in the keeping of Lent. It is therefore important to guide intermediates both to understand Lenten practices and to observe Lent in thoroughly Christian ways. The worship services this month are therefore planned to help intermediates keep Lent intelligently and meaningfully.

It is hoped that these services will lead boys and girls to want to "give up something for Lent," though not in the rather thoughtless manner in which many "give up candy for Lent." Rather, they should guide intermediates to contribute to some worthy cause the money saved by giving up treats or new clothes or other luxuries. The third and fourth programs should help the group find a cause or project. Some leaders may wish to wait until the third or last week to stress the meaning of Lenten sacrifice. Others may prefer to bring out this meaning in the first service and encourage boys and girls to begin immediately to save for a Christian service project. Then the third program can help them decide where to send their savings and the fourth can be a dedication of their money or the project.

### Motion Pictures

**Third Sunday: The Good Samaritan.**  
10 min., 16 mm. Sound, \$3.00. The parable, dramatized, as told by the lawyer to whom Jesus told it. Or **Who Is My Neighbor?**  
30 min., 16 mm. Sound, \$8.00. A dramatic story interpretation of the parable which elaborates upon it.

**Fourth Sunday: The Kindled Flame.**  
33 min., 16mm. Sound, \$9.00. The story of Christian martyrs under Roman persecution and how through their willingness to sacrifice for their faith they won over their persecutors.

Available through denominational publishing houses, members of The Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

### March 5

THEME: *Let Us Keep Lent or Keeping Lent Intelligently*

AS STUDENTS ARRIVE:

Write in large letters on a blackboard or on a sheet of paper pinned to the wall:  
WHAT DOES THE WORD "LENT" MEAN?

\* Author and teacher, Godfrey, Illinois.

hear the music, and minds to think and remember. Help us to share with others, to take care of the lovely things, and always to remember thy lovingkindness Amen.

OFFERING AND RESPONSE: As on last Sunday.

On a table below this sign, display a dictionary or two, if possible the volume of the Encyclopedia Britannica that contains the article on Lent, the booklet, *Thoughts of God for Boys and Girls*, Spring 1944 edition, back numbers of this booklet, and any other Lenten books for boys and girls such as *Life Goes On and On*, published by American Unitarian Association, 25 Beacon St., Boston, Mass. Encourage early comers to find answers to the question on the board by looking through the books on display.

WORSHIP CENTER: A lovely picture of a spring scene, candles and Bible.

PRELUDE: "Spring Song," by Mendelssohn, or a similar selection. It may be that a member of the department has recently learned this, or "Rustle of Spring," or "Murmuring Brook," or "To a Wild Rose," and can play the prelude. (These compositions are all popular among those taking piano lessons.)

CALL TO WORSHIP: Song of Solomon 2:11, 12a

HYMN: "Joyful, Joyful We Adore Thee"

REMARKS (By Adult Leader):

When the first of March comes, no matter how cold and wintery it may still be, we begin to think of spring, for the first day of spring comes during March. At this time of the year we also hear remarks about Lent. Is there any connection between Lent and spring? (Pause for answers from early comers who may have found them in the books on display.) Yes, there is relation between Lent and spring. The word Lent means spring. Before the Christian era ancient people had a spring festival called Lent. Today, of course, most people have forgotten this and think of Lent as a Christian observance. Today we are going to think together, as we worship, about the origin and meaning of Lent. How did it become a Christian custom? Why is it forty days long? Why do some people give up things during Lent? Why is the first day of Lent called Ash Wednesday? Let's keep these questions in mind as we listen to the Scripture that—and—will read.

READING: (By two intermediates): Luke 4:1, 2; Luke 23:44, 46, 54-56, 24:1-3, 5, 6.

TALK (By Adult Leader):

### THE MEANING OF LENT

If we were living many hundreds of years ago in the north countries of Europe, at this time of year we should be quite excited. Our fathers would start out in the morning, before it was light. They would carry lighted torches and climb a nearby mountain. At the summit they would build a large fire. Why? To welcome the sun god back to earth and help him find his way. When our fathers returned to our huts we should have a great feast and be very joyous, for warmth and sunshine and long bright days and evenings would soon return.

If we were living long ago in sunny Italy we should be just as joyous. We should gather spring flowers, sing glad songs, and gather for great feasts. We should praise various gods for bringing sunshine and fruit and flowers to us again.

But suppose the first Christian missionaries we had ever seen came and told us about Jesus who was crucified and who rose from the dead at this same season. Suppose they



told us that if we wished to be Christians we should have to stop worshipping the gods of sunshine and spring. We should not want to give up our festivals of spring any more than we today would like to give up Christmas. So the natural thing to do would be what actually happened. The ancient spring festivals were given Christian meaning and were allowed to continue. Lent, the spring festival, became a time for remembering Jesus.

But why forty days of Lent? And why the custom of giving up things? Why Ash Wednesday?

Some people think that the forty day fast, or period of giving up things, was planned by early Christians in memory of Jesus' forty day fast during his temptation. Others give different reasons. (Pause here for information that the students may have.) These people point out that Jesus was in the tomb for forty hours—from Friday afternoon until Sunday morning. They show that at first the early Christians fasted each year, eating nothing, for forty hours before Easter dawn, in memory of Jesus' suffering and death. Later this fast in milder form, was lengthened to include all of Holy Week. Later still, it was prolonged for forty days, beginning six weeks before Easter, and omitting Sundays.

Of course the custom of giving up things is a mild kind of fast. Instead of eating nothing, people just stop eating certain things, like meat or candy. Or they deprive themselves of special treats like movies. If they do these things thoughtfully, they are doing them to remind themselves of the fact that Jesus gave his life for them.

Ash Wednesday, the first day of Lent, is a day of humility. In Roman Catholic churches the ashes obtained from burning the palms used on Palm Sunday the year before, are used. The priest puts his finger in the ashes and then marks a cross of ashes on each worshipper, cautioning him to remember that "man is dust" and to be humble, thinking of the greatness of God and his son, Jesus Christ.

Do any of you know of other Lenten customs? (If students raise other questions, list them on a blackboard or sheet of paper and plan to find answers during the week and report them next Sunday.)

LITANY: "Prayer During Lent"

(Ask that during each pause, everyone join in the prayer: "O God, help us to keep Lent as Christians.")

O God, like the people of olden times, we are glad when spring signs appear. Help us, these coming spring days, to remember that the good things of spring are gifts from thee. (Pause)

Our Father, like the early Christians, we honor Jesus. Help us to remember his life and his suffering. (Pause)

O Lord, we thank thee for the many beautiful festivals and ceremonies of our religion: Thanksgiving, Christmas, Easter, Lent. May we, in this Lenten season, gladly give up whatever we can to make others happy. (Pause) Amen.

HYMN: "Christ of the Upward Way," or another hymn about Jesus, as ushers prepare to take the offering

OFFERTORY MUSIC: Music of the hymn, "I Bind My Heart This Tide"

OFFERTORY PRAYER: Have group sing either the response, "We Give Thee But Thine Own," or the Doxology.

CLOSING THOUGHT: Have an intermediate read well the words of the hymn, "I Bind My Heart This Tide," or have it sung as a solo.

## March 12

THEME: *Let Us Think of Jesus*

AS STUDENTS ARRIVE: If possible, have a number of pictures that portray various events in Jesus' life pinned around the room and numbered. Give students paper and pencils as they arrive and ask them to write the numbers and the events which are shown on the pictures.

WORSHIP CENTER: A good picture of Jesus, such as Sallman's Head of Christ, or "Christ in Gethsemane" by Hofmann.

PRELUDE: Music of the hymn, "I Bind My Heart This Tide" or that of "Christ of the Upward Way"

OPENING SENTENCES:

Lent is a time of *thinking*:

Of spring, and good things to come;

Of others, and how we can help;

Of ourselves and ways to live well.

But most of all, Lent is a time of thinking Of Jesus: his good way of life;

His courage in times of danger;

His love and his great sacrifice.

Let us keep Lent; let us think of Jesus.

HYMN: "Christ of the Upward Way" or another about Jesus

READINGS: Luke 2:41-52; Luke 4:16-20; Matthew 9:35; Mark 14:32-42

Before these passages are read by intermediates, tell everyone to listen for characteristics of Jesus that these references suggest. After the reading, have these characteristics named.

VERSE SPEAKING: Poem

JESUS

Entire Choir: He was a real person, Jesus of Galilee!

Dark Solo: He was a man!

Dark Voices: Broad-shouldered, tall, and

straight, hard-muscled, stalwart, strong;

Dark Solo: He walked with a swing.

Light Solo: And he was gay:

Light Voices: Humor and wit and joy,

Laughter that came from his heart

Light Solo: Made his eyes shine!

Dark Solo: At times he was sad:

Dark Voices: Sad when he saw suffering;

Sad when he felt others' hate;

Dark Solo: Yes, he knew tears.

Medium Solo: They showed his love:

Medium Voices: Love for his brothers on earth,

Love for his Father in heaven.

Medium Solo: A true friend was he.

Light Solo: He had a keen mind.

Light Voices: Pharisees couldn't trick him;

Greater than laws were his words.

Light Solo: He lived his thoughts.

Medium Solo: He came to serve

Medium Voices: Rich people, poor, good and bad;

Sick folk grew strong, sad folk glad.

Medium Solo: He gave his life.

Dark Solo: And, oh, he was brave!

Dark Voices: Nothing could make him afraid—

Enemies, torture, or death.

Dark Solo: His courage lived on!

Entire Choir: He was a great man, Jesus of Galilee!

NOTE: This poem should be read by a group of intermediates who have been well trained. Two or three to each section will make a large enough group. "Dark" voices are those which have deep, heavy quality; "light" voices are the lighter, thinner type; "medium" voices are in between. Directions for training a verse speaking choir may be found in *Becoming a Person*,<sup>1</sup> page 152, or

in *Choral Verse Speaking*, by Elizabeth Keppie.<sup>2</sup>

HYMN: "I Bind My Heart This Tide."

OFFERTORY MUSIC: The pianist may continue to play the hymn just sung.

OFFERTORY PRAYER: Thanking God for his many gifts, including the Bible, with its stories of Jesus, and for Jesus. Asking for guidance in thinking of Jesus and living his way during the coming week.

CLOSING THOUGHT: The opening sentences may be repeated.

## March 19

THEME: *Let Us Think of Others*

AS STUDENTS ARRIVE: Early comers may make a blackboard list of all the persons or groups of persons who help to make our lives pleasant.

WORSHIP CENTER: Let a committee arrange a worship center by placing upon a small table a few articles that "others" have given us: i.e. books, a can of food, a phonograph record or a sheet of music, a Bible, a Chinese bowl, a Japanese print, etc.

PRELUDE: Music of "I Would Be True"

OPENING THOUGHT: A famous writer has said that one of the best ways to keep Lent is to think constantly of others: to think of the preferences of the other members of your family; to think of the good

<sup>1</sup> *Becoming a Person*, by Louise Griffiths, Published by Westminster Press, Philadelphia, Pa.

<sup>2</sup> Published by Expression Co., New York.

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an air mail stamp when his eyes fell upon a poster. It showed several muscular arms and bore the words: "Strong in the strength of the Lord, we who fight for the people's cause..." That's what his Dad was doing—fighting in the people's cause. The words stayed with him after he had mailed the letter, had returned home and had started to work on a frayed lamp cord.

While he was working, his mother came home. Larry was disappointed when she seemingly failed to notice his activity. Then he noticed his mother's worried look and heard her say:

"I can't understand those women! They complain because the children at the orphanage wear out their shoes so fast, but they buy the very cheapest shoes they can find. I told them it was our own fault and not the children's, but they explained that they just didn't have money for better ones. To buy decent shoes would cost twenty-five dollars more, at least."

Larry thought: "I guess Mother's fighting the people's cause too."

That evening Larry had Scout meeting. He was hurrying along toward the church when a man's voice startled him.

"Glad I caught up with you," said his Scout Master. "Want to ask you something. I was telling the men at Civic Club about that stamp album of yours."

"Got another stamp from Dad today," Larry interrupted.

"Good. I guess that adds another dollar to its value," the man laughed.

"More than that," said Larry. "You couldn't name the value of that album."

"Well now," said the man. "I was going to try to. The men authorized me to offer you twenty-five dollars. They want to put it on display so that other boys and Dads will get the idea of making one. And with all the letters your Dad sends you can start a new one."

"No sale," said Larry. "Not for twenty-five hundred!"

When Larry got home from meeting he found his mother working on the family budget, trying to find a way to save a little to offer to the Missionary Society's shoe fund. Larry went to his room, did some homework, then, in keeping with another Lenten resolution, opened his Bible to read a little more of Jesus' life before going to bed. That night he came to the story of Jesus and the children. He looked up at the picture of Jesus that hung above his desk. Jesus had strong arms, according to that artist. "Yes," Larry thought, "Jesus fought in the people's cause too."

Larry tried to feel good. "I'm doing a pretty good job of keeping Lent," he told himself. Reading the Bible every night, giving up play time to do chores around the house, thinking of others like the children at the orphanage who need shoes... He reached across his desk to turn off the lamp, and his eyes fell on a few words on a sheet of paper that stuck out of the box of his father's letters: "thinking isn't enough."

Suddenly it seemed as if all people—his father, his mother, those arms on the Post Office poster—were fighting in the people's cause, everyone but himself. Quickly he scribbled a note and pinned it to his mother's pillow: "Tell the ladies to buy decent shoes. I'll have the twenty-five bucks tomorrow."

**BRIEF DISCUSSION:** Lead the group to name some "others" that they may be able to help: parents, younger children, relief agencies, community welfare organizations, etc., and appoint several intermediates to find out how boys and girls can help such people. Ask them to be ready to report next week.

**PRAYER:** O God, we thank thee for the many people who help to make our lives pleasant. Help us all, during these Lenten days, not only to think of others, but to find ways of helping others. Amen.

**March 26**

**THEME:** *Let Us Sacrifice for a Purpose*

**AS STUDENTS ARRIVE:** Arrange a browsing table displaying pamphlets from relief agencies like the war-time service committee of your denomination, your mission boards, any community welfare organizations, etc. Let early comers look through them.

**WORSHIP CENTER:** A simple arrangement of a cross and candles will be appropriate.

**PRELUDE:** Music of "I Bind My Heart This Tide"

**OPENING THOUGHT (By Adult Leader)**

"Who is Lent?" asked a little girl as she came home from school one day. Her mother tried to explain that Lent wasn't a person.

"But she must be," said the child. "I heard Mary say she was giving up candy for Lent. She wouldn't give up something for nobody."

This little girl had a rather good idea. Perhaps it is rather foolish to give up things "for nobody," or for no special purpose. Of course, it may be said that such sacrifices are for God. Yet if people give up candy and spend the money on Easter clothes instead, it doesn't do God much good. As we worship today let us ask God to help us think wisely about giving up things, about sacrifice.

**HYMN:** "When I Survey the Wondrous Cross"

**THREE BRIEF TALKS (If possible, by intermediates):**

**WHY SACRIFICE?**

(1) Jesus Sacrificed for a Purpose. His whole ministry was made up of sacrifices. He gave up his home to be a traveling teacher. He gave up his carpenter shop and the money that he earned there to go about the countryside helping people and receiving no pay. He gave up rest and comfort to heal the sick and relieve misery. Finally he gave his life and thus showed that he believed the things that he taught about peace and love and sacrifice. As he said, he "came not to be ministered unto, but to minister (or serve) and to give his life a ransom for many." As we think of Jesus during Lent, it is therefore appropriate that we make sacrifices.

(2) People Today Sacrifice for Purposes. Some people, of course, give up things during Lent just because it is the custom. Others, however, make meaningful sacrifices. A church school class, for example, gave up treats—candy, ice cream, cokes, etc.—and put the money in a fund that they sent to Chinese relief. A girl gave up a new Easter dress and used the money to help care for a war orphan. Sacrifices like these help to carry on Jesus' work. Such sacrifices are fitting during Lent.

(3) We Can Sacrifice for a Purpose. (This report may describe some ways in which the intermediate department can help others. Perhaps they can give up treats and use the money for community welfare, Red Cross work, a gift to the church, a Bible for the department, or for war time service.)

**OFFERTORY HYMN:** "We Give Thee But Thine Own"

**SILENT MEDITATION (Guided by the Adult Leader):** Suggest that everyone think of ways in which he can make worth-while sacrifices.

**HYMN OF DEDICATION:** "I Bind My Heart This Tide"

things that others have done for you, and show that you are thankful; to think of those in need and help them. Let us keep Lent today by thinking of others.

**HYMN:** "I Would Be True," second stanza only

**READINGS (By two intermediates):** (1) Jesus Thought of Others—John 13:3-15; (2) Mary Magdalene Thought of Others—Luke 7:37, 38.

Note: If the two readings seem too much, omit the first.

**OFFERTORY HYMN:** "Master, No Offering Costly and Sweet"

**STORY:**

**THINKING ISN'T ENOUGH<sup>3</sup>**

Larry had decided that instead of giving up candy or movies during Lent he would give up a little of his play time to do some odd jobs around the house. It was a letter from his father who was overseas with the armed forces, that gave him the idea. The letter had said: "I would worry much more about your mother and the house if I didn't have a thirteen-year-old son... Lent is a good time to think of others, Larry, only these days, thinking isn't enough."

As he dashed up to his room after school he glanced again at the letter, then placed it with others from his Dad in a special box beside his treasured stamp album. He and his father had collected the stamps together. "I'll give up candy or movies or anything else for Lent," said Larry to himself, "but I won't give up that album for all the world!"

Then he sat at his desk and wrote his daily letter to his father. A bit later he was waiting in line at the post office to get

<sup>3</sup> The core of this story is true.



# Senior and Young People's Departments

By Raymond M. Veh\*

THEME FOR MARCH: *The Person of Jesus*

During the Lenten season it seems fitting to center our worship services on the person of Jesus. We are not told in the Gospels very much about the appearance of the Master. But from his habits of living and from his philosophy of life we do feel that we know him. We see little glimpses of him in Christlike personalities. We know him, too, by the fleeting glimpses of the divine in our own lives. The services on these March Sundays should be deeply devotional. A different picture of the Christ each Sunday in the worship center will add much to the concentration of the group on the devotional objectives of the service and season.

The period of Lent is a logical time to interest and help guide young people in devotional habits. Guidance in Bible reading, prayer, meditation and personal spiritual discipline may lead them to confess Christ as Saviour and Lord and to unite with the Church. Encourage the use of some of the splendid booklets of devotions, notably *Power*, the new daily devotional guide issued under the auspices of the Methodist Youth Fellowship.

## Motion Pictures

**First Sunday:** A selection of half a dozen slides reproducing paintings of the head of Christ for purposes of meditation.

**Third Sunday: A Ministry of Healing.** reel (15 min.) 16 mm. Silent, \$2.25. Part 6 of the "I Am the Way" series which shows a number of Jesus' acts of healing. Jesus angers the Pharisees when he "presumes" to forgive the sins of a woman he heals. Or **A Certain Nobleman.** (20 min.) 16 mm. Sound, \$6.00. A dramatization of the incident mentioned in John where Jesus heals the Nobleman's son.

**Fourth Sunday: Journey into Faith.** (34 min.) 16 mm. Sound, \$8.00. (Price during Lent \$14.00) A story woven around the followers of Jesus during his last days on earth. Includes scenes of the Crucifixion—to which his feet led him. Or **Hours of Trial** (Parts I or II) each 1 reel (15 min.) 16 mm. Silent, \$2.25. (Price per reel during Lent, \$2.80; during Holy Week, \$3.40.) Part I is the story of the Last Supper and of Gethsemane. Part II tells of the Trial and the Crucifixion.

Available from denominational publishing houses, members of The Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Avenue, New York 10, N. Y.

## March 5

THEME: *The Face of Jesus*

PICTURE AT WORSHIP CENTER: Head of Christ, Sallman

QUET MUSIC: "Agnus Dei," by Beethoven

CALL TO WORSHIP:

"Who is there can make a picture,  
Make a portrait of the Saviour,  
As he looked when here among us;  
Make a likeness that is like him,  
Son of Man, yet Son of God?"<sup>1</sup>

UNISON PRAYER: "O Thou Christ of Galilee,

who didst go into the homes and hearts of many folks, and kindle there a light which has burned through all the centuries, make us humble sharers of thy glory and goodness, so that we may find a purpose and a meaning in life."

HYMN: *Tune, St. Florence, or Ford Cottage.*

"Show me thy face,—one transient gleam  
Of loveliness divine.  
And I shall never think or dream  
Of other love save thine.  
All lesser light will darken quite,  
All lower glories wane;  
The beautiful of earth will scarce  
Seem beautiful again."

SCRIPTURE: (read by an unseen Voice) John 12:20-32.

SOLO: (unseen person) "We Would See Jesus, Lo His Star Is Shining." (Verses 2, 3)

TALKS: "What Would the Face of Christ Be Like?"

1. It would be *kind and gentle*, because Jesus was kind and gentle. The man who blessed little children, who raised the widow's son, who grieved for Lazarus, who prayed for his persecutors, was merciful and gentle.

2. His face would be *strong*, because Jesus was strong. He wept for Lazarus, but he did not stop at weeping. He brushed away his tears, and with them the thought of death, and raised his friend again to life. He spoke in no uncertain terms against the abuses of the day, when he well knew that such speech would not conciliate his enemies. He drove the money-changers from the Temple. He bore personal suffering with supreme courage. His face would show his strength.

3. The face of Jesus would be *serenely joyous*. Jesus was not blind to the evils of the world. He was happy because he knew a power and a truth that reached beyond the woes of the world. He was serene in the consciousness of a larger life than most men lived. "That my joy may be in you, and that your joy may be made full," was not the word of a morose, brooding spirit, but of a happy man. "I have overcome the world," he said. "I am the light of the world." The light of the world is not sorrow and despair, but faith and gladness.

4. There would be *humor in the face of Christ*, along with the compassion, the tenderness, the strength. Christ, who took the open road under the sun and the stars and worried so little about material possessions that he had "not where to lay his head," who surprised a puzzled little taxgatherer by calling his name and inviting himself to dinner, who changed water into wine at a wedding feast, who drew a word picture of the pompous Pharisees, straining at a gnat by swallowing a camel in the ceremonial cup that they drank—such a man must often have smiled in amusement as well as in compassion.

5. There would be *radiance in the face of Christ*, radiance that reflected the purity of his inmost thoughts, radiance that told eloquently of a life lived for others and of a faith in those for whom he lived and in One whom he served. That there was such a radiance about his features is told us in one of the few lines in the Gospels definitely descriptive of his personal appearance. Luke tells us that, "as he was praying, the fashion of his countenance was altered," and Matthew that "his face did shine as the sun."

SOLO: (unseen person) "We Would See Jesus." (Verses 4-5)

UNISON:

"Not in mine own, but in my neighbor's face,  
Must I thine image trace;  
Nor be in his, but in the light of mine,  
Behold thy face divine."

—JOHN B. TABB

CLOSING HYMN: "Jesus, the Very Thought of Thee"

## March 12

THEME: *The Eyes of Jesus*

PICTURE AT WORSHIP CENTER: Signe Larsen's "The Christ Triumphant"

PRELUDE: "O for the Wings of a Dove" from *Hear My Prayer*, Mendelssohn.

LEADER:

"Fix your eyes on Jesus,  
Look long in his wonderful face.  
And the things of earth will grow strangely  
dim,

In the light of his glory and grace."

SOLO: "Be Thou My Vision" (*New Hymnal for American Youth*)

SCRIPTURE:

Leader: Thy loving kindness is before mine eyes.

People: *Open thou mine eyes, that I may behold wondrous things out of thy law.*

Leader: But blessed are your eyes, for they see.

People: *The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.*

Leader: And his eyes are like the eyelids of the morning.

HYMN: "Open My Eyes That I May See."

PRAYER:

I looked upon a lovely bird,  
I wondered whence it came;  
I looked into a baby's eyes,  
I looked out on the rain.

I looked up at a burning star,  
I looked down at the sod;

My wondering heart found answer then,—  
I saw that they are—God.

Source Unknown

Grant, O God, that we may see the rainbow in the shower, the artist in the urchin, and the perfection of the Kingdom even in the imperfections of our human fellowships of today, even as did thy Son, Jesus. Amen.

MEDITATION: (Read with deliberation)

THE EYES OF JESUS

Will you look long into the eyes of Jesus with me as we travel the dusty trail with him?

I found the Man talking quietly with village-folk . . . and each one's weal and woe lay in his eyes. His eyes were crystal lakes in a purple twilight. (Pause)

I found the Man watching little children play. They had hedged him in a charmed circle; a flower-wreath crowned his brow. His eyes were a jeweled May-dawn. (Pause)

I found the Man weeping by his friend's grave side . . . he sleeps, surely he sleeps. I wonder what he-who-had-been-in-the-shadow saw in his Friend's eyes. (Pause)

I found the Man bending very low as if shame drew him down. And only she beheld the glory of the light of the morning star in his eyes. (Pause)

I found the Man at a temple door. 'Twas not the whips that drove the merchants forth. The eyes of the Man were terrible with flame, terrible with tears. (Pause)

I found the Man making clay. The look in his eyes was that which brooded upon the multitudes who groped in darkness at noontide and thought it light. (Pause)

I found the Man climbing his last Hill. 'Twas evening and the world was growing dark. But in his eyes was dawn-light's glory—from beyond the Hill. (Pause)

I beheld upon the streets today certain ones who looked upon the crowds as comrades look. Perhaps they remembered an

\* Editor, *The Evangelical Crusader*, Harrisburg, Pennsylvania.

1 Mrs. M. E. Parmelee in *Baptist Quarterly*.

ancient Dreamer and his Dream. (Pause)  
Well, comrades of the Road, this world  
needs nothing quite so much as his Dream.

HAMILTON B. WILLIAMS<sup>3</sup>

Has looking into his eyes made a difference  
in you?

POEM:

CHRIST IN YOU<sup>4</sup>

Has someone seen Christ in you today?  
Christian, look to your heart, I pray.  
The little things you have done or said,  
Did they accord with the way you prayed?  
Have your thoughts been pure and your  
words been kind?

Have you sought to have the Saviour's mind?  
The world with a criticizing view  
Has watched—but did it see Christ in you?

Has someone seen Christ in you today?  
Christian, look to your life, I pray.  
There are aching and blighted souls  
Being lost on sin's destructive shoals;  
And perhaps of Christ, their only view  
May be what of him they see in you.  
Will they see enough to bring hope and  
cheer?

Look to your light; does it shine out clear?

HYMN: "Light of the World, We Hail Thee"  
(verse 3)

### March 19

THEME: *The Hands of Jesus*

PICTURE ON WORSHIP CENTER: Da Vinci's  
"The Last Supper"

PRELUDE: "I Waited for the Lord," from  
*Hymn of Praise*, by Mendelssohn

LEADER:

I cannot understand your Christ  
Of frail white hands and golden crown;  
The Son of Man had calloused palms

And long, lean fingers, strong and brown,  
As his must be who wields the ax

Or guides the saw through stubborn oak.  
No fragile saint could hew wide beams

Or draw filled nets with fisher-folk.  
I know a Christ who understands

The needs of one with work-marred hands!

IONA MYERS<sup>5</sup>

HYMN: "The Touch of His Hand On Mine"

SCRIPTURE:

Leader: Then were there brought to him  
little children, that he should lay his  
hands on them and pray.

People: And he took them in his arms and  
blessed them, laying his hands on them.

Leader: And he stretched forth his hands  
and touched the leper, saying: "I will,  
be thou made clean."

People: And by the hands of the apostles  
were many signs and wonders wrought  
among the people.

SCRIPTURE MEDITATION:<sup>6</sup>

1. Hands That Protect—Read Psalm  
103:13

2. Hands That Encourage—Read Isaiah  
41:6

3. Hands That Inspire—Read Psalm 28:7

4. Hands That Heal—Read Psalm 147:3

5. Hands That Build—Read Nehemiah  
2:20

6. Hands That Give—Read Mark 14:7

PRAYER, that ours may be ministering hands.

SOLO: "God, Who Touchest Earth With  
Beauty"

TALK:

LOOK AT YOUR HAND<sup>7</sup>

All of us are familiar with the masterpiece,  
Da Vinci's "The Last Supper." In this great

<sup>3</sup> In *Herald of Gospel Liberty*.

<sup>4</sup> From *The Young People's Weekly*.

<sup>5</sup> In *Baptist Quarterly*.

<sup>6</sup> Suggested by display in *Young People's*

*Journal*.

<sup>7</sup> Used by permission of *The Evangelical*

*Crusader*.

painting the hands are tremendously ex-  
pressive. They tell a great deal about the  
character of each disciple. They interlock  
the disciples in groups of three.

Not the face of Jesus but the hands make  
his figure impressive. His eyes are closed.  
His right hand has the palm down as if to  
say, "If it be possible let this cup pass from  
me." The left hand has the palm upturned,  
to portray his submission: "Yet not my will  
but thine be done."

Next to the human face a human hand is  
most beautiful. The human hand is a symbol  
of power, of achievement. The face has  
organs of sight, hearing, speaking and smell-  
ing and can be refined into a thing of  
beauty. The hand always portrays the per-  
sonality of the possessor.

Consider what a wonderful and almost  
incredible thing the human hand is. Be-  
cause of the adroitness and skill and  
sensitivity of the human hand, human life  
has been greatly enriched and the world  
dowered with beauty. How much richer  
is the world for the hands of Leonardo da  
Vinci, of Michelangelo, of Sibelius, of Pa-  
derewski, of Tchaikowsky, Bach, of Edison;  
for the hands of great physicians and  
surgeons, such as Alexis Carrel! How much  
richer also is the world for the hands of  
many an obscure and consecrated country  
doctor! How much richer is the world for  
hands of thousands of grimy, unknown, un-  
honored toilers who keep our wheels rolling,  
our gears meshed, our switches thrown!

Truly the human hand is a wonderful  
thing. It is also a terrible thing. How much  
poorer is the world because of the things  
human hands have done when guided and  
driven by hate and sin and greed and  
ruthlessness!

The hands of Jesus are nail-pierced. In  
nail-pierced hands is help. When we come  
in contact with his hand, human and divine,  
we come into possession of power. The hand  
is the instrument of the human mind and  
soul and heart and spirit. It is but a portion  
of the creature man, whom the Creator, God,  
made in his own image. Truly man is "fear-  
fully and wonderfully made."

What we do with our hands is a most  
revelatory thing. If we were to have knowl-  
edge of what you do with your hands  
throughout forty-eight hours we should know  
you.

What are we to do with our hands?

Shall we clench them as the dictators of  
the world are doing today?

Or shall we open them as did Jesus?

Take your hand, stained and scarred and  
gnarled though it may be, and put it into  
the hand of the one who rules the world.

CONSECRATION: "Take my life and let it be,"  
(first verse)

TIME FOR PRAYERFUL CONSECRATION

CLOSING HYMN: "We Would Be Building"

### March 26

THEME: *The Feet of Jesus*

PICTURE ON WORSHIP CENTER: Christ Teach-  
ing from a Boat, by Hofmann

PRELUDE: "Prelude," Opus 28 No. 20, by  
Chopin

LEADER'S STATEMENT:

It is to the sacred feet of Jesus the  
prophets lead us.

It was at the feet of Jesus that Mary  
sat and heard the word of her Lord (Luke  
10:39).

It was to the feet of Jesus that Martha was  
called, that she might know (Luke 10:41,  
42).

The sight of those very feet made even  
a doubter cry out, "My Lord, my God"  
(John 20:28).

HYMN: "Prayer of the Quest" in *Singing*

*Pathways* and other hymnals.

LITANY:

A LITANY OF THE DISCIPLES' WAY<sup>8</sup>

We are disciples of Christ and called  
his name. Let us draw near unto him, who  
is the Living Way.

Help us, O Master, to walk in thy Way.

For our weakness and failures, grant us  
true repentance; and that we may turn free  
self to thee.

Help us, O Master, to walk in thy Way.

Through each day's plans and choices,  
grant us vision and courage to follow thee.

Help us, O Master, to walk in thy Way.

Grant us growing minds, that by each  
study we may learn ever more of thee and  
thy truth.

Help us, O Master, to walk in thy Way.

In joy and in sorrow, in victory or defeat  
at all times and occasions, be thou our con-  
fidence and strength as we pray in thy Name.

Help us, O Master, to walk in thy Way.

Stir us to go forth and serve thee, thou who  
art one with all sufferers, the perplexed, and  
all who need.

Help us, O Master, to walk in thy Way.

In thy house and at thine altar, in fellow-  
ship with thy people, grant us through  
worship new power to do thy will.

Help us, O Master, to walk in thy Way.

By thy gift on the Cross, by thine eternal  
self-giving, make us ready to share with a  
who will receive.

Help us, O Master, to walk in thy Way.

HYMN: The following lines from "Take  
My Life and Let It Be":

"Take my feet and let them be  
Swift and beautiful for thee;  
Take my voice and let me sing  
Always, only, for my King."

PRAYER AND MEDITATION:  
1. Creative silence and inner relaxation  
of spirit.

2. Audible prayers by members of the  
group.

3. Response to be sung in unison, "O  
Master, Let me walk with Thee," first  
verse.

SOLO OR DUET: "O Son of Man, Our Hero  
Strong and Tender"

TALK: THE FEET OF CHRIST

1. *They are Tramping feet.* He trod the  
dusty highways and byways of Galilee.  
They walk the highways and byways ever  
today. He tramps, tramps, tramps, until  
"His enemies be made a footstool."

2. *They are Dusty feet.* "Thou gavest me  
no water for my feet." Even today men fail  
to serve him. He must stoop again to wash  
our feet that we may learn of him. He is  
the sublime servant. When his disciples  
could not fathom that, he took the towel to  
wash their feet. Peter said, "Oh, Master,  
don't do that." But Jesus persisted; they  
had to learn that lesson of humility. Even  
today we need to learn to trod the humble  
ways of life to see Jesus as the Sublime  
Servant of Mankind.

3. *They are Consecrated feet.* Love was  
beautifully demonstrated when Mary took  
the oil and anointed Jesus' feet. "This  
woman hath anointed my feet with ointment."

No expression of love and service would go  
unnoticed by Jesus. He rebuked the disciples  
who were thinking in terms of money. To-  
day we may need to be rebuked. We think  
in such material terms. May we think again  
of humble, unrequited service. It is always  
richly rewarded by God.

STATEMENTS from the group as Lenten  
pledges, on the topic, "Pathways of service  
in which I hope to walk."

CLOSING HYMN: "We Would Be Building"

<sup>8</sup> From the Bulletin First Baptist Church, Har-  
risburg, Pennsylvania.



# ☆ ☆ Current Feature Films ☆ ☆

**The Battle of Russia** (Prepared originally for instruction of men in American armed forces) *Documentary* assembled from soviet newsreels old and new, showing Russia's resources in men, land and products, and details of her present war. . . . *A significant demonstration* of how factual material, plus effective commentary, musical setting and wide use of animated maps, can serve excellently as educative device. Some gory detail. **M, Y**

†**Corvette K-224** (Univ.) James Brown, Barry Fitzgerald, Ella Raines, Randolph Scott. *Drama*. Experiences of Canadian "sub chaser" and its crew through storm, U-boat attack, during eventful convoy trip to England. . . . Reminiscent of several other films on same theme, this is done with conviction, particularly the storm sequences. No trumped-up romance or other devices to detract. *A good interpretation*. **M, Y, C**

**Crazy House** (Univ.) Chic Johnson, Ole Olsen. *Farce*. Antics placed against movie-set background as Olsen and Johnson film is being produced. . . . Usual unpredictable, unrelated capers of famous comedians, utterly without logic or sense. *Fantastic slapstick*. **M, Y, C**

**Doughboys in Ireland** (Col.) Kenny Baker, The Jesters. *Comedy*. Irish-American soldier stationed in Ireland meets daughter of clan which "runs" the village; result—song, romance. . . . *A pleasant but undistinguished* little piece, its stilted story obviously designed only as opportunity for Celtic songs by Baker and the Jesters. **M, Y, C**

**The Falcon and the Co-eds** (RKO) Tom Conway, *Melodrama*. Famous sleuth independently traces perpetrator of consecutive murders in girls' finishing school. . . . Better than average detective fare as to production values, but made rather unpleasant by introduction of neurotic characters. *For detective story fans*. **M**

**Flesh and Fantasy** (Univ.) Chas. Boyer, Betty Field, Thos. Mitchell, E. G. Robinson. *Drama* relating, in three separate stories, strange happenings based in some manner on superstition or dreams. . . . Photography and direction achieve desired effect—sense of influence of occult on human behavior. *Rather unpleasant, disturbing, inconclusive, but skillfully done*. **M**

**The Gang's All Here** (Fox) Alice Faye, Charlotte Greenwood, E. E. Horton, Carmen Miranda, *Musical*. A night club show in its own setting, then transferred to fabulous wealthy estate for war-bond party, with romance to boot. . . . Outdoes all fantastic technicolored creations that have gone before, with elaborately staged spectacles. Gaudy, loud, *lavish—and empty*. Excessive drinking. **M**

**Government Girl** (RKO) James Dunn, Olivia de Havilland, Anne Shirley, Sonny Tufts, *Comedy*. Romance between secretary and her dollar-a-year boss, set against comic Washington-in-wartime background. . . . Done for the most part in spirit of satirical farce, this is—except for a few slapstick extraneous sequences—*Spontaneous entertainment*. **M, Y**

**Hi Diddle Diddle** (UA) Adolphe Menjou, Pola Negri, Dennis O'Keefe, Martha Scott. *Comedy* on interrupted-honeymoon theme, with father of groom seeking to conceal fact of grown son from his own new wife. . . . Supposed to be funny—but it isn't:

just *dull and frivolous*, with objectionable settings and many situations in questionable taste. **M**

**Is Everybody Happy?** (Col.) Ted Lewis. *Comedy*, with band numbers, as famous vaudeville performer relates romance of two friends during World War I to their son. . . . *A routine* film, undistinguished in any way but fairly entertaining. **M, Y**

THESE estimates are prepared by Independent Film Scores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

\*—Outstanding for Family.

†—Outstanding for Mature Audience.

\***Lassie Come Home** (MGM) Donald Crisp, Edmund Gwenn, Elsa Lanchester, Roddy MacDowell. *Drama* of devotion between a boy and a collie, climaxed by long arduous flight of the dog from a new home in Scotland back to the Yorkshire cottage. . . . *A delightful* film, beautifully photographed in technicolor, sympathetically acted, with a remarkable performance by "Lassie." *Excellent family fare*. **M, Y, C**

**The Man from Music Mountain** (Rep.) Roy Rogers, Ruth Terry, "Trigger." *Western*. Famous radio cowboy returns to old home, solves cattlemen-sheepmen feud. . . . Nice western scenery, fine riding, excitement, incredible finish—a *satisfactory*, according-to-formula western. **M, Y, C**

**Moonlight in Vermont** (Univ.) George Dolenz, Gloria Jean, Ray Malone. *Comedy*. Country girl is patronized when she appears at New York theatre school, but in the end charms everyone, takes them home to harvest crops. . . . Characters stylized to point of caricature. Story mainly background for forced "musical" numbers. *Stilted but pleasant enough*, if artistic standards are not watched too closely. **M, Y, C**

**My Kingdom for a Cook** (Col.) Bill Carter, Marguerite Chapman, Chas. Coburn. *Comedy*. Caustic-tongued British lecturer gets in all kinds of trouble in small New England town when he hires away his hostess' cook. . . . Story is a bit labored and undecided, but because of good comic interpretation emerges as *fair satirical entertainment*. **M, Y**

**No Time for Love** (Par.) Ilka Chase, Claudette Colbert, Fred MacMurray. *Comedy* about the sandhog and the lady. She abhors his manners but wins her campaign to marry him. . . . Obviously designed as "light escapist entertainment," this has some funny scenes, leaves you with an uneasy feeling that though the sandhog wins out you have witnessed a thoroughly *snobbish* effort. **M**

**The North Star** (RKO) Dana Andrews, Anne Baxter, Ann Harding, Walter Huston,

Dean Jagger, Eric Von Stroheim. *Melodrama*. Coming of nazi invaders to one soviet collective village, bitter experiences of populace and final "wild west" rescue by guerillas. . . . A Hollywood picture of soviet life, handsomely done but with stylizing of characters until they seem stilted, artificial. Dwells gruesomely on nazi atrocities, in scenes which come to resemble worst "horror" posters. Finale in typical "horse-opera" style. *Meticulously produced spectacle*. **M**

**Northern Pursuit** (War.) Helmut Dantine, Erroll Flynn. *Melodrama*. Canadian mounties vs nazi prisoners who have escaped to carry out nefarious plot in frozen north. . . . Like nothing so much as a gaudy "comic book" adventure—or an old time movie serial. *Swashbuckling, artificial, rather cheap*. **M, Y**

**Our Alaskan Frontier** (War.) *Documentary* short in technicolor, featuring scenery, towns, fisheries, new farming ventures. . . . More than just a beautiful travel feature, this attempts to give overall idea of resources and trends. *Informative*. **M, Y, C**

**Paris After Dark** (Fox) Philip Dorn, Brenda Marshall, George Sanders. *Melodrama* of sabotage and other underground activity carried on under nose of nazi guards at Paris factory. . . . Types and methods presented have been used time and time again, but this one is somewhat more convincing than the average. *Fair melodrama*. **M, Y**

†**Sahara** (Col.) Bruce Bennett, Humphrey Bogart, Rex Ingram, J. Carroll Naish. *Melodrama*. Experiences of tank crew, cut off during British retreat toward Egypt, against sand, storm, thirst, enemy attack. . . . An exciting tale, done with *honesty and conviction*. Lack of bombast and extraneous elements to detract. Includes admirable presentation of Negro character, played by Ingram. **M, Y**

**She's for Me** (Univ.) David Bruce, Grace MacDonald. *Comedy*, with "music". All about mistaken identity as two law partners seek favor with boss' daughter, with night club singer as the heroine. . . . *Undistinguished* in any way.

**The Strange Death of Adolph Hitler** (Univ.) Ludwig Donath, Gale Sondergaard. *Melodrama* built on legend of transformation of other men—here, an anti-nazi Austrian—to look like Hitler, he used as substitutes. . . . Begins with something like conviction, but soon becomes simply another horror-packed, hackneyed dwelling on nazi cruelty, with overdone climax. *Grim*. **M**

**Tartu** (British film) Robert Donat, Valerie Hobson. *Melodrama* on spy theme, its hero a British agent posing in Czechoslovakia as Roumanian fop sent to serve as inspector of munitions factories for nazi overlords. Spectacular finish, with blowing up of secret gas works, last-minute rescue, etc. . . . Good suspense in first part, and interesting characterizations, but finale is just too much for credibility outside a comic-strip adventure. *Rousing, unbelievable melodrama*. **M, Y**

**There's Something About a Soldier** (Col.) Bruce Bennett, Evelyn Keyes, Tom Neal. *Drama*. Presentation of training of men already in service for officers' ratings in anti-aircraft command. . . . Story introduced to give unity to training details is a bit silly and childish, but does not detract too much. *Unadorned, interesting*. **M, Y, C**

# What's Happening

\* ONE MILLION COPIES of a small folder containing the words of twelve familiar hymns will be wrapped around K-rations to send to the war fronts. Others will be distributed through the chaplains. The folder "Hymns from Home" has been published by the War Department. The Music Branch of the Special Services Division, and the Office of the Chief of Chaplains have collaborated in preparing the leaflets. A film on "Hymns from Home," somewhat similar to "Fantasia," is being prepared and will go out with an edition of "G. I. Movies" Service.

\* A CHURCH BUILDING examination blank which lists more than 90 questions, has been prepared by the Bureau of Architecture, 297 Fourth Avenue, New York 10, N. Y. This may be used for examining and scoring the efficiency of a church and church school building. Another blank shows how to guard against possible fire hazards. Either will be mailed on request for postage only.

## Personal Notes

\* REV. THEODORE C. BRAUN, who has served for the last thirteen years on the staffs of the Board of Christian Education of the Evangelical and Reformed Church and the former Board of Religious Education of the Evangelical Synod, has become Circulation Manager and Assistant Editor of *The Messenger*. Mr. Braun is now in St. Louis in the Editorial Board offices.

\* DR. M. OWEN KELLISON has resigned as executive secretary of the department of religious education of the United Christian Missionary Society, to take effect February 29. He is to become pastor of the Wilshire Christian Church in Los Angeles, which is outstanding in its leadership in general brotherhood life and support. Dr. Kellison came to the Society in September 1942 and has made an outstanding contribution to the religious education program.

\* DR. WILLIAM ADAMS BROWN died on December 16 after a brief illness. He was chairman of the joint executive committee of the American section of the World Council of Churches, chairman of the American section of the Universal Christian Council of Life and Work, and an outstanding leader in all phases of the ecumenical movement. He had agreed to speak before several sections of the International Council of Religious Education. Dr. Brown retired from the faculty of Union Theological Seminary in 1936 after forty-four years of service.

\* DR. FRANKLIN McELFRESH, noted for a long life of service in religious education, passed away recently in Columbus, Ohio, at the age of 86. He was at one time a member of the staff of the International Sunday School Association.

\* RUSSELL S. ORR, who for the past several years has been director of religious education for the Chicago Baptist Association, recently became Executive Secretary of the Illinois State Baptist Association. His headquarters are in Springfield, Illinois.

## State and County Council Happenings

\* EARLY IN DECEMBER the South Carolina Fellowship of Churches was organized. The officers elected were: Dr. J. Emerson Ford, Orangeburg, president; Rev. J. Claude Evans, McCormick, secretary. Mr. Evans is to serve as volunteer executive secretary until a full-time executive can be appointed. Dr. James W. Jackson, Columbia, first vice president; Rev. F. Clyde Helms, Columbia, second vice president; Rev. Marshall E. Travers, Charleston, treasurer, were also elected.

Four denominations are officially connected with the Fellowship: the Christian, Episcopal, Methodist, and Presbyterian. Others are considering the matter of uniting with it.

The purpose of the South Carolina Fellowship of Churches is: To promote fellowship and mutual understanding among the followers of Christ constituting the several Communions of South Carolina; to serve as a medium of inter-church advice and counsel on matters affecting the progress of Christianity in the state; to associate the Communions in such joint service as may achieve more effectively the objectives of the Christian religion.

\* THE SAN FRANCISCO Council of Churches has instituted a monthly paper called *The Bulletin*. Under the leadership of Dr. John Leffler, President of the Council, and Dr. Hughbert H. Landram who took over the work as executive secretary of the council in July, great strides have been made in developing an interdenominational service and ministry of the churches of the San Francisco area.

The San Francisco Board of Education recently postponed consideration of an interfaith request for released time from schools for weekday religious education until August 1, 1944. The Federation and its committee are now working to secure official endorsement of a proposed plan for weekday religious education and a united Protestant backing for the undertaking.

\* THE MICHIGAN COUNCIL of Churches, in cooperation with the University of Michigan, sponsored the fifth annual Michigan Pastors' Conference at the University, January 17, 18, and 19. Dr. Hornell Hart and Dr. Roland W. Schloerb were the principal leaders.

\* THE MICHIGAN Council of Churches recently announced the appointment of Rev. Paul K. Heberlein as part-time director of the Town and Country Church Department.

\* MISS MARION ULMER was unanimously elected executive secretary of the Maine Council of Churches at its last executive committee meeting. Miss Ulmer had been serving for the past three years as acting executive secretary.

The Maine Council recently issued a quarterly bulletin to church school superintendents entitled *Church School Superintendents' Notes*. The bulletin is sent without charge to every church school superintendent in the State of Maine.

\* REV. B. G. FIELD, who for the past six years has been director of religious education for the Baptist Churches of Iowa and Nebraska, is leaving Des Moines to take a similar post with the Colorado State Baptist Convention. His headquarters will be in Denver. He succeeds Rev. W. F. Ripley.

\* THE COUNCIL OF CHURCHES OF CHRIST of Allegheny County (Pittsburgh) Pennsylvania, recently announced the election of Dr. Fred H. Willkens to the newly created position of Director of Religious Education in the council. Dr. Willkens has been for the past ten years pastor of St. Peters Evangelical-Reformed Church and was formerly director of religious education of the Rochester Federation of Churches. This new position was made possible through a grant from the H. J. Heinz Foundation. The creation of this new position, and the leadership of Dr. Willkens in the field of weekday religious education, will greatly strengthen this program in the Pittsburgh schools.

\* THE COMMISSION ON YOUTH of the Denver Council of Churches and Religious Education held its fourth annual Christmas Eve candle light service at the First Plymouth Congregational Church of Denver.

\* REV. ARTHUR R. SIEBENS, Executive Secretary of the Toledo, Ohio Council of Churches, is leaving this work to become Director of Public Welfare for the City of Toledo. His new work will include direction of the House of Correction, jurisdiction of paroles, administration of relief, and parks, playgrounds, and recreation facilities. He will thus have the opportunity to render service in a field closely akin to religious education.

\* THE MINNESOTA COUNCIL of Religious Education is planning a statewide high school Christian Mission. The mission to high school students will consist of visits to a majority of the high schools in the state by Protestant leaders who will hold one-day meetings.

\* DR. GEORGE L. CUTTON, for many years executive secretary of the Albany Council of Religious Education, is now chaplain at the Walter Reed General Hospital, Washington, D. C. He recently was promoted to the rank of Captain. Dr. Cutton carries chaplaincy responsibilities for all the non-Catholics at the Convalescent Section of the hospital at Forest Glen, Maryland.

\* REV. JAMES OSCAR LEE has been appointed Assistant Secretary of the Connecticut Council of Churches and Religious Education. His responsibilities involve strengthening the general field services of the council to individual churches and local councils. He will carry major responsibility for presenting to the churches the council's summer program among the workers on the Connecticut Valley tobacco farms. Mr. Lee received his B.D. degree from Yale Divinity School and his M.A. degree from Columbia University. For the past four years he has been professor of religious education at the Virginia Union University and director of its Field Department. While there he was



responsible for developing and conducting extension courses for Negro ministers and student workers through Virginia. Mr. Lee becomes the first permanent Negro staff member of the Connecticut Council.

### Coming Events

*Meetings of Interest to Leaders  
in Religious Education*

#### FEBRUARY

- 7-12 Annual Meeting, International Council of Religious Education, Chicago
- 8-10 National Council of the Protestant Episcopal Church and Division of Christian Education, New York City
- 8-10 Alliance of Reformed Churches Holding the Presbyterian System, Princeton, New Jersey
- 14-15 Home Missions and Church Erection Society Board Meeting, Church of the United Brethren in Christ, Dayton, Ohio
- 14-16 Twelfth Minnesota State Pastors' Conference, Minneapolis
- 15-17 Board of Education of The Methodist Church, Chicago, Illinois
- 16-18 Board of Administration, Church of the United Brethren in Christ, Dayton, Ohio

#### MARCH

- 20-28 Committee on Graded Lesson Series, Toronto, Ontario
- 29-31 Committee on Uniform Series (Same)

## Films for Church Use

*Evaluations by the Committee on Visual Education of the International Council of Religious Education*

The films are available through the denominational publishing houses, members of The Religious Film Associations. Names and addresses may be obtained from the Association headquarters, 297 Fourth Avenue, New York 10, N. Y.

**Washington in Virginia.** (10 min.) Sound, \$1.50.

This film provides a sort of sentimental journey to historic landmarks in Virginia associated with the life of George Washington. As the various scenes are shown the narrator relates some of the incidents connected with them. Because of the nature of the approach, the film tends to deal more with the trivia of Washington's life than with an interpretation of the principles for which he stood. Well photographed, the picture is suitable for use in recreational and patriotic programs for all ages, junior and above.

**Content:** FAIR; **Technical Quality:** GOOD

**A Place to Live.** 18 min., Sound, \$3.00.

This documentary film dealing with slum clearance and housing problems was based on a survey by the Philadelphia Housing Association. Although centered in Philadelphia the situations and problems common to most large cities are shown.

Pointing out that the history of a city is portrayed in its slums, the picture shows that when, as in the past, housing is not planned, a wave of building here, a tide of immigration there, soon leaves parts of the city desolate and run down—a place where only those who lack the money to live elsewhere will abide. A vivid and somewhat personalized picture of conditions and life in the slums is presented as the camera follows a boy in his search for scraps of wood to provide heat for his "home." The film concludes with the plea of the boy's mother for a place where she can live and raise her family decently and by indicating that the answer to her plea

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lies in low rent housing programs such as those sponsored by the U. S. Housing Authority.

This presentation should be useful to community groups in stimulating thought and discussion of housing problems in connection with defense areas and in post war considerations.

**Content:** GOOD; **Technical Quality:** GOOD

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## Ye Shall Be My People

(Continued from page 31)

### 26. NARRATOR OF EVIL:

Even now a new and mightier conflict threatens the world—a conflict of race against race. Only the blind cannot see it; only the deaf cannot hear it.

26. *Down the three aisles again come the processions of the VICTIMS—this time divided into racial groups, the Negroes by the left aisle, the Yellow races by the right, the Whites by the center. Each group is led by one of its number carrying a banner—a flag of solid color, Black, Yellow, or White according to its race. They move quickly and with ominous intent. The Whites reach the chancel first and there group themselves around the bearer of the White banner.*

*The Blacks enter the chancel next, grouping themselves to the left of the Whites. Pantomime of White displeasure, not unmingled with fear. (No actual combat.)*

*The Yellows quickly follow the Blacks, but group themselves to the right of the Whites. The displeasure and fear of the Whites is increased—*

*but it is now divided. Pantomime of White appeals to the Blacks to join them against the Yellows. Blacks reluctant. Similar pantomime of Yellows to stir up the Blacks against the Whites. No combat, but the groups are jostling one another with increasing friction when the Voice of God speaks. At once all are silent.*

### 27. VOICE OF GOD:

Hear, O my people!

Be still, and know that I am God . . .

I will be exalted among the heathen,

I will be exalted in the earth . . .

For I, the Lord, am thy God;

I, the Holy One of Israel, thy Saviour;

I, even I, am he that blotteth out thy transgressions,

And thy sins I remember not.

For a small moment have I forsaken thee,

But with great mercies will I gather thee:

For a moment I hid my face from thee,

But with everlasting kindness will I have compassion on thee:

For the mountains may depart, and the hills

be removed;

But my loving kindness shall not depart from thee . . .

And all thy children shall be taught of the Lord,

And great shall be the peace of thy children.

In righteousness shalt thou be established:

Thou shalt be far from oppression, for thou shalt not fear;

And from destruction, for it shall not come near thee.

Therefore with joy shall ye draw water out of the wells of salvation.

27. *The three groups kneel—not in unison, but one or two at a time until all are on their knees facing the cross by the middle of the message.*

28. NARRATOR OF GOOD:

Our God still speaks; He calls the peoples of the earth—from East and West, from North and South—to turn from their fears, their oppression and destruction, and to follow him. It is brotherhood or chaos!

29. CHOIR:

"Where Cross the Crowded Ways of Life."

30. NARRATOR OF GOOD:

And the Children of Today who will build the World of Tomorrow—they are coming to learn of him.

31. CHOIR:

"Come, let us all this day"

31. *A procession of happy children comes quickly down the center aisle and kneels at the cross.*

### 32. NARRATOR OF GOOD:

I see a new heaven and a new earth. And I hear a voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people.

### 33. CHOIR AND CONGREGATION:

"Once to Every Man and Nation"

33. *Rising joyfully, the processions recess singing.*

### 34. THE BENEDICTION

### 35. CHOIR:

Seven-fold Amen or choral benediction.

## Musical Suggestions to Use With "Ye Shall Be My People"

This music is available to all and can be sung by one singer or by a group of singers. It does not require professional training but must be studied and executed in good taste.

### Part I

2. Hymn of Creation. Tune *Creation* Arranged from Haydn, text by Joseph Addison. (*Hymns for the Living Age*.)

4. Thanksgiving Chorale. Psalm 40 (*Jubilate Deo*) by John Robinson or Psalm 111.

from the *Clokey Selection of Psalms*, or Hymn tune *Nun Danket Alle Gott*

### Part II

Improvised organ music only.

### Part III

3. First Psalm. Psalm I from *Selection of Psalms* by Clokey

7. Penitence. Psalm 42 from *Selections of Found in Hymns for the Living Age*

9. "Seek Ye the Lord" (Solo or anthem) by Varley Roberts

### Part IV

2. and 3. Improvised organ music only.

7. Penitence. Psalm 42 from *Selections of Psalms* by Joseph Clokey.

9. Hope. Psalm 91 from *Selections of Psalms* by Clokey.

### Part V

2. *Gloria in Excelsis*. 2nd Century Greek text. Old Scottish Chant, found in *Hymns for the Living Age*

3. Hymn. Use tune *Veni Emmanuel* 13th Century Plainsong. Known as "O Come, O Come, Emmanuel"

15. "Christ our Passover." Chant by Joseph Barnby. Found in hymnal, *Hymns for the Living Age*

29. Choir. Use hymn tune *Gardiner* with text by Frank Mason North, known as "Where cross the crowded ways of Life"

31. Children. "Come let us all this day" Unison. J. S. Bach. (Gray)

33. Choir and Congregation. Sing hymn tune *Ton-y-Botel* known as "Once to every man and nation"

35. Seven-fold Amen. Use *Seven-fold Amen*, or Lutkin's *Benediction*, or the *Dresden Amen*.



## Differ with Mutual Respect

(Continued from page 11)

to Protestant-Catholic relations during wartime. Occasions of tension have not been lacking. A notable such occasion was furnished by a passage in a statement issued by the Roman Catholic hierarchy in November, 1942; dealing with the countries of Latin America, it asserted that "the traditions, the spirit, the background, the culture of these countries are Catholic," and that, "every effort made to rob them of their Catholic religion or to ridicule it or to offer them a substitute for it, is deeply resented by the peoples of these countries and by American Catholics." "These efforts," the statement added, "prove to be a disturbing factor in our international relations."

Regarded as an attack upon Protestant missions in South America, this statement was deeply and widely resented by Protestant leaders. The Federal Council, speaking for its twenty-seven constituent denominations, at its meeting in December of the same year, replied with an affirmation of the principles of religious liberty, a part, it said, of the American heritage. The Federal Council asserted "with full and first hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with great favor by governments and peoples in the countries where they are located." The Protestant churches, said the Federal Council, will "continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith."

This frank exchange of opinion and belief has not appeared to mar Protestant-Catholic relations. The Federal Council closed its statement with the expression of its desire "that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom . . ." A prominent Catholic Latin-American editor, on the other hand, has urged upon his fellow Catholics respect for sincerely religious Protestant groups "who live in our country, concentrated upon their religion and its propagation" while condemning the Protestantism "which is characterized by a systematic attack upon the traditional Catholic religion of these countries."

### Areas of unity

In the area of war activity and thought, if not specifically in that of "religious freedom" the cooperation of Protestants and Catholics in meeting their common responsibilities has progressed admirably. Reports from the U.S.O. and especially from the Army and Navy chaplains assure us of unprecedented understanding and cooperation among those of the three faiths. Statements from recent Popes, especially that of Pope Pius XII in his Christmas message of December, 1942, calling upon Catholics "to realize the dreadful gravity of this hour" and to collaborate with non-Catholics "towards the renewal of society" hold promise of an increasing degree of cooperation on the part of Protestants, Catholics and Jews for common ends. It may be that what we have seen develop in Great Britain in recent years will be duplicated here.

On all counts, the most significant example of interfaith cooperation during the past year is the publication in

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HARPER

October 1943, of a seven-fold Declaration on World Peace signed by 147 representative Protestant, Catholic and Jewish leaders. Hailed as the first American interfaith pronouncement on world order, it has seemed to be equally acceptable to each religious group and has been accorded serious consideration by political leaders responsible for the shaping of national policy.

The outlook for the increase of interfaith cooperation is hopeful. The necessary condition for it is an increase of understanding, and that is dependent in turn upon an extension of the process of intelligent education within each group about other groups. It is possible to maintain intact one's own convictions of truth, yet cooperate with those who differ in areas of common concern and responsibility. Ignorance is the most fertile soil of prejudice. Knowledge breeds mutual respect and the desire to cooperate.

### Our Japanese Fellow Citizens

(Continued from page 10)

short cut to Americanization. 3. Evacuation of citizens of one race, and only one, without due process, constitutes a challenge to every patriot to see that full constitutional rights are speedily restored to them. 4. Although the Japanese immigrants were mostly uncultured peasants, their children have shown unusual capacity to embody our higher culture and to become as fully assimilated as white fellow-citizens would allow.



**Get Together Americans.** By Rachel Davis-DuBois. New York, Harper and Brothers, 1943. 182 p. \$1.75.

A program manual for group leaders, growing out of the author's pioneer activities in intercultural education and relations. In experimenting with various techniques for democratic living, she has attacked the problem with the conviction that differences in racial and religious backgrounds should afford a valuable opportunity both for satisfying social interaction and for a long-range national cultural advantage.

Mrs. DuBois supplements her statement of philosophy with a wealth of practical suggestions concerning activities that can be undertaken in the home, church and school, and by other community agencies—activities that will contribute to the enrichment of community life and to the betterment of human relations not only in local areas but also in a broader world outreach. These include listings of source materials on seasonal and patriotic festivals and reports of actual experiences in the use of the Neighborhood-Home Festival designed to bridge the gap between attitudes taught in the schools and those found in homes and communities.

W. E. D.

**To Stem this Tide.** By Charles S. Johnson, et al. Boston, The Pilgrim Press, 1943. 142 p. Cloth, \$1.00, paper, \$.50.

A series of case studies dealing with Negro-White areas of conflict in the United States today—in industry, rural life, housing, politics, military affairs, on public carriers, and in race relations generally. It is clearly shown that the war has intensified the issues faced and has brought us closer to the decisions that must be made. A chapter is devoted to post-war problems and suggested solutions. This is a book of facts that is very much needed today.

Two companion volumes are also promised: one to report effective practices in dealing with threatened and actual racial conflicts, the other to suggest some of the simpler forms of meeting embarrassing personal situations in which mistakes are often made.

O. M.

**Group Experience the Democratic Way.** By Bernice and Rosaline Cassidy. New York, Harper & Brothers, 1943. 218 p. \$2.50.

This is a leaders' guide intended to give leaders of young people help in the development of cooperation in the democratic process. Part I gives an excellent analysis of the place of leadership in the democratic group, the patterns of group participation, and the place of the individual in the group. Many leaders will want to challenge the authors' statement that "The group exists for the individual" as just as extreme in the opposite sense as the totalitarian society is when it claims that "Individuals exist for their service to the state."

In Part II, when the authors deal with community patterns, one wishes they had shown more awareness of the place of the

church. In the development of community life, the authors make the recommendation "that the neighborhood, with the school as a center, becomes the unit of living wherein individuals may plan together, work together and experience the result of cooperative effort." Again, many leaders, aware of the potentiality of the school as an organizational center of a community but at the same time aware of its limitations, will want to challenge the authors' philosophy of community patterns.

I. K. B.

**New Schools for a New Culture.** By Charles M. MacConnell, Ernest O. Melby and Christian O. Arndt. New York, Harper and Brothers, 1943. 229 p. \$2.50.

Part of this book is devoted to an honest and illuminating report on the New School experiment in Evanston township high school. This is a mature evaluation of progressive education at its best. But the book is more than a report on a single experiment. It is also a frank and honest discussion of the philosophy of education in a democracy. It seems to this reviewer that it very clearly shows the way in which our education must go if we are to preserve our democracy. Christian educators and ministers will especially appreciate the chapters on the place of the family in education and on teacher education. The discussion bears out the feeling of many Christian educators today that the church should be supremely concerned about the quality and the training of the teaching profession. In the New School experiment, the necessity of relating learning to life has been convincingly shown and the essential continuity of home, community and school in education for productive and and creative living is amply supported by the experiment.

H. J. S.

**Religion Faces the World Crisis.** By Leroy Waterman. Ann Arbor, George Wahr, Publisher, 1943. 206 p. \$2.25.

This is an interesting and stimulating book, an honest and searching attempt to answer the question as to what kind of religion can save civilization in this age of crisis.

The author first shows how the high ethical religion of certain of the Hebrew prophets had to contend with narrow nationalism in religion and with ritualistic law during Old Testament times, with ethical religion becoming obscured. Ethical religion, which held that the will of God could be achieved in human society, was reborn in the life and teaching of Jesus, but the intent of his teaching was largely not understood by his followers and after his death it was all but buried in the apocalyptic emphasis and other misconceptions.

Jesus was in direct line with the great prophets of ethical religion in his intent to establish the reign of God on earth among men. Only by a clear return to this high ethical core of Christianity can we hope to have a religion able to meet the crisis of the coming age. Man must again recognize

the ascendancy of the moral order and grant that the primary religious concern is the reign of justice among men.

The book is thought-provoking and brings a needed emphasis. The discussion of the development of ethical concepts in Judaism is excellent.

H. J. S.

**Rebuilding our World.** By Dean Willard L. Sperry, New York, Harper and Brothers, 1943. 157 p. \$1.75.

This is the first book of sermons by the distinguished dean of the Harvard Divinity School. All of them delivered since the entrance of the United States into the war, they are addressed to the young men attending Harvard Chapel. Hence, they are directed especially at the problems facing older youth in a war-ridden world. The essence of this volume is contained in this statement: "History today simply will not allow us to live selfish lives with our own affairs as our center of interest."

The style is direct, since the sermons were meant to be heard and not read from the printed page. There is no attempt to treat students as a class by themselves but, as Dean Sperry states in his Foreword, "it is assumed that they are members of the whole religious family, who come to chapel to realize that fact more fully, and not to escape from it."

H. S.

**Boys and Girls at Worship.** By Marie Cole Powell. New York, Harper and Brothers, 1943. 198 p. \$2.00.

Worship materials in this new book are grouped in six areas of living and experience for those directing the religious growth of junior and junior high boys and girls: dreams and aspirations, creators with God, our friends, Jesus, the Christmas festival, and the God of the universe. The techniques and materials are excellent in helping to guide and gird our youth to stand firm against the tension and turmoil of the present day. Much study and research have gone into the preparation of this usable book and the compilation of stories, prayers, hymns, pictures, suggested plans for discussion and activity are rich indeed.

Although the materials are grouped in worship services, parts can be used in formal or informal settings or adapted to fit specific situations. This is a new and practical collection which leaders of youth, parents and ministers will be glad to have in church and private libraries.

M. T. S.

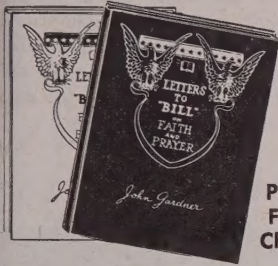
**The Beginning of Christianity.** By Clarence Tucker Craig. New York, Nashville, Abingdon-Cokesbury Press, 1943. 366 p. \$2.75.

Though this is a book of 26 chapters and 350 pages it is no stuffy tome, but a really exciting account of early Christianity, highly readable and illuminating. The writer traces the course of events, insofar as these can be known from a critical study of available documents, and is unusually effective in



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**The Legacy of the Liberal Spirit.** By Fred G. Bratton. New York, Charles Scribner's Sons, 1943. 319 p. \$2.75.

A history of the development of freedom of thought in terms of the biographies of leading thinkers in seven periods: Early Christian; the Italian Renaissance; the 18th Century in France; America just after the Revolution; New England in the days of its flowering; Nineteenth-Century England; and the Twentieth Century.

**The Bible Question Bee.** By Paul N. Elbin. New York, Fleming H. Revell Company, 1943. 96 p. \$

Lists of questions and tests, using various quiz forms, developed in radio Bible quiz programs and found popular for classes, young people's groups, and the family circle.

**The Divine-Human Encounter.** By Emil Brunner. Philadelphia, The Westminster Press, 1943. 207 p. \$2.50.

The author deals here with what he regards as the central factor in Christianity—the happening, the event that takes place when there is a personal encounter between God and man.

**Son of Man and Kingdom of God. A Critical Study.** By Henry Burton Sharman. New York, Harper and Brothers Publishers, 1943. 145 p. \$2.50.

Studies of the usage of the phrases "The Son of Man" and "Kingdom of God" in the synoptic gospels.

**Prayers for Women Who Serve in Uniform and at Home.** G. A. Cleveland Shrigley, Editor. Buffalo, Council of Church Women, 1943. 32 p. \$1.0.

A collection of prayers for women in the armed forces, in industry, in volunteer work, and at home.

**Prayers of the Spirit.** By John Wallace Suter. New York, Harper and Brothers, 1943. 50 p. \$1.00.

One hundred prayers, arranged under ten topical headings, many of them especially appropriate for wartime needs.

### Books Received

\*THE BEGINNING OF CHRISTIANITY by Clarence Tucker Craig. New York, and Nashville, Abingdon-Cokesbury Press, 1943. 366p. \$2.75.

\*ENCYCLOPEDIA OF MODERN EDUCATION by Harry N. Rivlin, editor. New York, The Philosophical Library of New York City, 1943. 902 p. \$10.00.

\*FROM VICTORY TO PEACE by Paul Hutchinson. Chicago, Willett, Clark and Company, 1943. 226 p. \$1.50.

\*IDEAS OF GOD AND CONDUCT by Willis D. Mathias. New York, Bureau of Publications, Teachers College, Columbia University, 1943. 134 p. \$1.85.

A LAWYER EXAMINES THE BIBLE by Irwin H. Linton. Boston, W. A. Wilde Company, 1943. 300 p. \$2.00.

\*THE LEGACY OF THE LIBERAL SPIRIT by Fred G. Bratton. New York, Charles Scribner's Sons, 1943. 319 p. \$2.75.

\*ON BEGINNING FROM WITHIN by Douglas V. Steere. New York, Harper and Brothers, 1943. 149 p. \$1.50.

\*PRAYERS OF THE SPIRIT by John Wallace Suter. New York, Harper and Brothers, 1943. 50 p. \$1.00.

\*THE SHORT STORY OF JESUS by Walter Lowrie. New York, Charles Scribner's Sons, 1943. 238 p. \$2.50.

\* To be reviewed.

† Reviewed in this issue.

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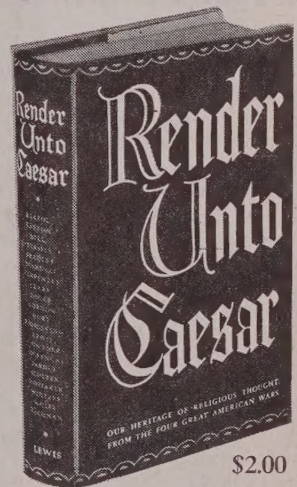
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showing what these events must have meant to early Christians.

The approach is fresh and vital. Upon many issues with regard to which differences exist among scholars, Professor Craig presents his point of view with Christian ardor but without offensive dogmatism. The book is highly recommended as a fine new treatment of an old subject.

H. J. S.

**How to Win the Peace.** By Samuel S. Wyer and Roy A. Burkhardt. Columbus, Ohio, The First Community Church, 1943. 46 p. \$25.

Prepared as a discussion guide and designed to help the average church in considering among its adult groups the problems of winning the peace, this manual is simple, direct, and realistic. In following a discussion technique, it quotes a wide variety of sources supporting the different opinions. Included is a World Charter for the United Nations which should be the center of some valuable discussions. This manual should prove of exceptional help for local church groups discussing world order.

I. K. B.



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**Finally****Brotherhood or chaos**

**F**EBRUARY is the big month for stressing brotherhood. Race Relations Sunday, February 13, is sponsored by the Federal Council of Churches, and Brotherhood Week, February 20-26 is sponsored by the National Conference of Christians and Jews. At this period, therefore, it is particularly appropriate to emphasize that it is a concern of religious education to teach people of various religious and racial groups in this country to learn to live cooperatively and to understand and appreciate one another. The theme for Brotherhood Week is "Brotherhood or Chaos; History Shall Not Repeat Itself."

**The Journal this month**

**A**s you have doubtless noticed by this time, the *Journal* this month is devoted to the theme, "Education for Brotherhood." It has been published with the cooperation of the National Conference of Christians and Jews and of the Race Relations Department of the Federal Council of Churches. This cooperation has made it possible for us to present an unusually fine collection of articles and illustrations.

The first group of materials, from pages 2 to 12, give the background—scientific, political, social and religious—of any teaching in this field. Look at the names of some of the contributors: Archibald MacLeish, Will Alexander, Eduard C. Lindeman, Ira DeA. Reid, Galen Fisher.

What we are doing about it is the theme of the next and largest group of articles. A Rabbi tells what his people are doing. There is an analysis of curriculum materials used by Protestants and Catholics. Projects promoted on a national scale by various organizations are described. Perhaps the most interesting section of all is the one "We Teach and Practice Brotherhood," which gives case stories of actual experiences in Protestant churches and Sunday schools, weekday schools, community organizations, etc.

**A new pageant**

**P**ROFESSOR FRED EASTMAN's pageant, "Ye Shall Be My People," was prepared with great care to make it easy of production. No one has to learn lines; there are no stage sets; costuming is simple. It is hoped that in every community this pageant will be given sometime during February, though it is, of course, suitable at any time.

**Look at the pictures**

**I**T IS UNFORTUNATE that on this month when we have such an unusually fine display of photographs, we have been compelled under the regulations of the War Production Board to use a lighter

weight of paper. This means that the pictures do not show up as well as they formerly have. The reduction in weight of paper has been made to allow for increase in circulation, for the eight extra pages in this issue, and for extra copies being circulated.

**They promote education for brotherhood**

**M**ISS WIDBER tells of a high school girl who was much disgusted with some of her schoolmates because they had been unfriendly to a group of visitors of another race who had been taking part in an interracial assembly program. She told her mother about it and in conclusion exclaimed, "Well, it's very clear that they never attended the Plymouth Church School!"

It is no accident that the teaching in this girl's church school had emphasized appreciation for peoples of other races. This has long been a primary concern of religious education leaders and much lesson material has been prepared to give this result.

In recent years a similar concern has been felt by leaders of Protestant religious education that there be better understanding among Protestants, Catholics and Jews in this country. The picture above shows a group which met in January 1942 to organize the Protestant Materials Section of the Committee on Educational Organizations of the National Conference of Christians and Jews.

This Section began by studying the religious education materials to determine the amount and type of teaching that was being given concerning interfaith relationships. Their chief purpose now is to introduce new studies of this kind. They have been instrumental in the production and publication of lesson courses such as those listed on page 28 and of shorter units and incidental

teachings described in the article "What We Teach About Each Other."

The members of the 1942 conference shown in the picture are as follows:

(Standing, left to right) Warren T. Powell, Boston University; F. Ernest Johnson, Federal Council of Churches; Forrest L. Knapp, World's Sunday School Association; C. A. Bowen, Board of Education, The Methodist Church; Herbert L. Seamans, National Conference of Christians and Jews; Stewart G. Cole, Bureau for Intercultural Education; Abel Gregg, National Council, Y.M.C.A.

(Seated on desk) Henry Noble MacCracken, President, Vassar College.

(Seated, middle row; left to right) Mrs. W. B. Ferguson, Board of Education, The Methodist Church; John L. Lobingier, Congregational Christian Churches; Miss Edna Baxter, Hartford School of Religious Education; Miss Margaret Logan Clark, National Board, Y.W.C.A.; Miss Eleanor F. Cole, Pilgrim Press; Sidney A. Weston, Pilgrim Press; William L. Rogers, Religious Film Association; Ivan Gould, Service Men's Christian League; Daniel A. McGregor, Protestant Episcopal Church; W. L. Jenkins, Presbyterian, U.S.A. Board of Christian Education.

(Seated, front, left to right) Glenn McRae, Disciples of Christ; Frank D. Getty, Presbyterian Church, U.S.A.; Miss Nina Millen, Missionary Education Movement.